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MEMOIRS

OF

AMERICAN MISSIONARIES,

FORMERLY CONNECTED WITH

THE SOCIETY OF INQUIRY

RESPECTING MISSIONS,

IN THE

ANDOVER THEOLOGICAL SEMINARY:

EMBRACING

A HISTORY OF THE SOCIETY, ETC.

WITH AN INTRODUCTORY ESSAY,

BY LEONARD WOODS, D. D.

Published under the direction of the Society.

Edited by Harrison Loomis. E 1195

BOSTON:

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The history of this volume may be briefly told. It had been some time in contemplation to prepare a short historical sketch of the Society of Inquiry, for insertion in some periodical journal; and an individual was actually appointed by the Society for this purpose; but circumstances, which it is needless to specify, delayed the execution of the plan. A few months since, the present compiler was solicited to undertake the business, and, after much hesitation, consented. Having nearly prepared the contemplated sketch, it was proposed to add to it, brief notices of all the members of the Society who had entered upon the missionary service, and to publish it in a separate volume. Letters were accordingly written to the relatives of the various missionaries, soliciting information respecting them; and thus the article, at first designed for some periodical, has become a volume.

Considerable labor has been bestowed upon the Notices in Part II., and most of them have been subjected to the revision of one of the Secretaries of the American Board; still, when the circumstances of the case are considered, it will not appear strange, if they should be found to contain incorrect and partial statements. As it is hoped that this volume may receive sufficient encouragement to induce the Society hereafter to re-publish at least these Notices, it is particularly requested, that those who have the means of correcting any errors, or of furnishing any additional information, more especially respecting those individuals who are deceased, and of whom no extended Memoir has been published, would take the trouble to do so. Information of this kind, communicated either through some one of the acting members of the Society, or sent by mail, directed to the "Corresponding Secretary of the Society of Inquiry, Andover, Mass.," will be very gratefully received.---To those individuals who have assisted in furnishing the materials for this volume, the compiler, in behalf of the Society, renders his grateful acknowledgements.

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INTRODUCTORY ESSAY.

THE origin of the SOCIETY OF INQUIRY in this Seminary may be considered as nearly contemporaneous with the origin of FOREIGN MISSIONS from America. It was apprehended that nothing was necessary to impress the minds of theological students with the vast importance of sending the gospel to the heathen, but adequate information respecting their degraded and miserable state. The Missionary Enterprise required the support of knowledge and piety. This Society has labored, and with encouraging success, to obtain and diffuse the requisite knowledge respecting whatever pertains to the cause of Missions, and at the same time to cultivate the *spirit* of Missions. It has gone on and increased, till it has gained the cordial patronage of a generous Christian community, and has already produced results far beyond the highest hopes of those who first enlisted in it. In my apprehension, the Society of Inquiry in this Seminary, and similar societies in other seminaries, have already

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contributed greatly to the spread of the gospel, and may be regarded as among the best means which have been devised, of giving stability and permanence to the missionary enterprise, and of rendering it ultimately and universally successful.

After these brief remarks respecting the particular Society which is the subject of the following historical sketch, and which has been so essentially serviceable to the cause of missions, I shall take the liberty to suggest a few things respecting the benevolent institutions of the present day generally. It is a circumstance highly propitious to the cause of humanity and religion, that these institutions have within them *the principle of strength and permanence.* Those who have had the principal agency in establishing them, have thought more of their continued and increasing usefulness, than of any immediate effects. This has been the case with the efforts made in our Domestic and Foreign Missionary Societies, in our Education Societies, our Theological Seminaries, our Bible, Tract and Temperance Societies, and other institutions of the same benevolent character. It has been a great object with wise and good men, not only to bring these institutions into being, but to render them perpetual. Instead of looking for splendid results at the outset, they have rather calculated upon a small beginning, and aimed at steady and growing operations in future time. If we examine any of our most important so-

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cieties, we shall find that their frame-work, their whole machinery, whether simple or complex, is contrived for *permanency*. It may be proper here to notice some of the circumstances which in this respect characterize our benevolent institutions, and which are likely to render them progressively useful.

First. Special care has been taken to diffuse *information in regard to the nature and necessity of these institutions, and the best means of promoting their particular objects.* The institutions themselves are founded in knowledge and truth, and it has been felt that nothing is so necessary to their ultimate success, as that knowledge and truth should prevail. Accordingly, our benevolent societies have regarded it as an essential part of their plans, to do all in their power, by the press, by public addresses, and in other ways, to enlighten the public mind in relation to the great interests they seek to promote. In this way the intelligence of the community is enlisted in their favor.

Secondly. The business of these benevolent institutions is committed to the care of competent agents. Every other arrangement is found to be wholly insufficient.

Thirdly. Much is done to promote *the Spirit of Christian benevolence and piety among the mass of the people.* It is well known that the particular objects aimed at by the institutions above mentioned, will meet with no congenial feelings, except in the

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hearts of the benevolent and pious. The greater then the number of real Christians, and the more fervent their piety, the more will be done in behalf of every good object. No person can become a true follower of Christ, without becoming at the same time a cordial friend to every society adapted to promote the glory of God and the happiness of man. But if the spirit of religion declines, every benevolent and pious institution will languish. This view of the subject has been deeply impressed upon the minds of good men generally. Hence they labor and pray for the prevalence of sincere and active piety; and this, not only to secure the salvation of individuals, but to prepare those individuals to exert an effectual influence in advancing the general interests of benevolence.

Fourthly. There is one more circumstance which, in my view, has a certain and very powerful tendency to render our benevolent institutions permanently prosperous; and that is, *the real and efficient connection which they have among themselves.* They all form one harmonious and happy family. Each one strengthens and sustains the others, and is strengthened and sustained by them. Each one contributes to increase the *usefulness* of the others, and at the same time has its usefulness increased by their means. There is no ground for clashing or rivalship or suspicion among them. From their very nature, there is a radical union among them, and a foundation for a perfect co-

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gration. And there can be no reason to doubt, that whoever promotes the welfare of one, will, by that very act, promote the welfare of all. Take a single example. Suppose a man labors for the benefit of the EDUCATION SOCIETY. That man contributes in various ways, to the welfare of our Home and Foreign Missionary Societies. In the first place, he helps to bring forward missionaries and agents for those societies. He helps also to bring forward well qualified ministers of the gospel, who, by promoting the spirit of benevolence and piety, will prepare the community to sustain the cause of Missions. These ministers will, moreover, be giving such a direction to the minds of children and youth, that many of them will in the end be trained up for public usefulness. In these and other ways, the EDUCATION SOCIETY has a real and efficient connection with the cause of missions. It has, too, as real a connection with the Bible Society; for this Society must have agents to plead its cause; and must have ministers to explain and inculcate the doctrines and precepts of the Bible and so prepare men to receive and to communicate its blessings. It is, in a greater or less degree, the same with all the rest. There is a connection among our benevolent institutions as real, and as mutually beneficial, as among the different branches of business in civil life. This connection imports firmness and stability to each and to all. And

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doubtless other institutions may still be added, which will increase the effect of those already existing.

To one connected, as I have been, with our Foreign Missionary enterprize from the beginning, and intimately acquainted with all those who have belonged to this Society of Inquiry, it must be a source of peculiar gratification to reflect on its progress from year to year, and to contemplate the salutary effect which it has produced upon the minds of its members, and through them upon others. This Society, and the cause which it has labored to promote, have always been of great and essential value to the interests of this seminary.—May its exercises from month to month excite a deeper and deeper interest, and ever make a part of the system of theological education here enjoyed; and through the divine blessing, may the Society continue to prosper in all future time, till the earth shall be filled with the knowledge of the Lord.

LEONARD WOODS.

Theological Seminary,
Andover, April 20, 1833.

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SOCIETY OF INQUIRY.

PART I.

HISTORICAL SKETCH OF THE SOCIETY.

Phillips Academy was founded, April 21, 1778, by Hon. Samuel Phillips, Andover, Mass., and Hon. John Phillips, Exeter, N. H., sons of Rev. Samuel Phillips. An act of incorporation was obtained, October 4, 1780.— In June, 1807, the Trustees obtained liberty from the Legislature of Massachusetts, to receive and hold donations for the support of a *Theological Institution*, intended to furnish a professional education, to youth destined for the Christian ministry. The Institution was opened in October 1808, for the reception of students, and thirty-six received instruction the first year. For several years, the Institution was commonly known by the name of 'Divinity College.'

On Tuesday evening, January 8, 1811, the following persons, members of Divinity College, united in forming a "Society of Inquiry on the subject of Missions," and adopted a Constitution. The names are arranged in the order in which they signed the Constitution.

SAMUEL NOTT, Wareham, Massachusetts.

*SAMUEL JOHN MILLS, Agent to Africa.

*JOSHUA DEAN, Locke, New-York.

JACOB IDE, Medway, Massachusetts.

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LUTHER RICE, Washington City.
*ROBERT CHAUNCY ROBBINS, Colchester, Conn.
SIMEON WOODRUFF, Strongsville, Ohio.
*JAMES RICHARDS, Missionary to Ceylon.

The motives which led to the formation of the Society, are briefly stated in the preamble of the Constitution, which is as follows: "Feeling the importance of a more extensive acquaintance with the subject of Missions to enable us to ascertain our duty, and prepare us to promote the glory of our Redeemer and the eternal happiness of our fellow-men; we, the undersigned, looking to our Heavenly Father for direction, do form ourselves into a Society, and adopt the following Constitution."

The object of the Society, according to the second article of the Constitution, was, "to inquire into the state of the heathen; the duty and importance of missionary labors; the best manner of conducting Missions, and the most eligible places for their establishment; also, to disseminate information relative to these subjects, and to excite the attention of Christians to the importance and duty of Missions."

The germ of this Society can be distinctly seen in the Missionary Society which was formed by Mills, Richards, and two or three others at Williams College, in the fall of 1808. The objects of the two Societies were in some respects the same. The one at Williams College however, was composed *exclusively* of such as had already devoted their lives to the cause of Missions. Its object was, *to effect a Mission to the heathen in the persons of its members.* The Society at Andover, seems to have been planned by the same individuals, for the purpose of exciting inquiry, and enlisting others in the same cause.

The following extract of a letter from the Rev. Mr. Ide, one of the founders of the Society, makes some interesting disclosures on this subject. "The causes which

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led to the formation of the Society, are perhaps all comprised in an anxious desire which then existed in the minds of a number of the students, to obtain, and diffuse information on the subject of Missions. When I first entered the Seminary, which was in the winter of 1810, I found that this subject lay, with great weight, upon the minds of a number. They were very anxious to know what was their personal duty. They conversed much on the subject with each other, and with other members of the Seminary who had before thought little upon it. They appeared to be very anxious, that every one should, as soon as practicable, settle this point of duty for himself. *The spirit of Missions was there.* This special influence upon the minds of a goodly number, was distinctly perceived, for some time, before this society was formed. I thought at the time, and have often thought since, that God then sent his Spirit into the Seminary, to *convert* the students to the subject of Missions. For seldom have I ever seen a more evident movement of the Spirit upon the minds of sinners, to awaken, to convince, and to convert them, than was manifest in the Seminary, in turning the attention and hearts of the students to the condition of the perishing heathen."

From this extract, as well as from many circumstances which might be mentioned, it is evident, that there existed in the Seminary at this time what may be emphatically called a missionary spirit. Several members of the Seminary had come to the solemn resolution of spending their lives in heathen lands. There was however, no missionary society in this country, to which they could look for assistance and direction. Nothing deterred by seemingly insurmountable obstacles, they applied to their fathers in the church for advice. At a meeting of the Massachusetts Association, held at Bradford, June 27, 1810, the following paper, written by Mr. Judson, was presented;

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"The undersigned, members of the Divinity College, respectfully request the attention of their reverend fathers, convened in the General Association at Bradford, to the following statement and inquiries:

"They beg leave to state, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success, and the difficulties attending such an attempt; and that after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God in his providence, shall open the way.

"They now offer the following inquiries, on which they solicit the opinion and advice of this Association. Whether, with their present views and feelings, they ought to renounce the object of Missions as visionary or impracticable; if not, whether they ought to direct their attention to the eastern or the western world; whether they may expect patronage and support from a Missionary Society in this country, or must commit themselves to the direction of a European Society; and what preparatory measures they ought to take previous to actual engagement?

"The undersigned, feeling their youth and inexperience, look up to their fathers in the church, and respectfully solicit their advice, direction, and prayers.

ADONIRAM JUDSON,
SAMUEL NOTT,
SAMUEL J. MILLS,
SAMUEL NEWELL."

This document occasioned the appointment of the American Board of Commissioners for Foreign Missions.

The same spirit which prompted this application to the Massachusetts Association of ministers, a few months after-

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wards led to the formation of the Society of Inquiry; although, as Messrs. Newell and Judson had now completed their course at the Seminary, they did not become members of the Society until a later period.

The Society being organized, the members immediately began in earnest to promote the objects specified in their Constitution. The Society convened on Tuesday evening, once in three weeks, as has been the invariable practice down to the present time. The meetings were opened and concluded with prayer, by the President, or some one on whom he should call, and were occupied with an abstract or review of some publication relating to missionary subjects; and also a conference. Three were taken in alphabetical order, to speak upon the subject of the conference. After these had finished their remarks, the subject was open for free discussion, which was closed by the President. The first subject which came up for discussion was, "What are the peculiar signs of the times which call for missionary exertion?"

Proposals were immediately issued for republishing Buchanan's Memoir relative to India. This Memoir was published at Cambridge for the Society, in an octavo pamphlet of eighty pages. It contained much information respecting the history and condition of India, and was highly useful in promoting the objects of the Society.

A correspondence was opened with the Missionary students at Gosport, England, and with various literary institutions. Not forgetting moreover, that all their labors would be vain without the divine blessing, it was voted that "the members of the Society devote a half or a whole hour, beginning at sunrise on the Lord's day, in secret prayer, for the spread of the Gospel among the heathen."

The same evening on which the Society was organized, the following circular was reported and accepted:

"A Society has been lately formed in this College, for

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the purpose of promoting inquiry on the subject of Missions to the heathen. This subject has been much agitated of late among the brethren here, and many are led to serious thoughts of devoting their lives to this important work. One object of the above named society, is to furnish its members with suitable means of information; and for this purpose they have established a library, denominated 'The Missionary Library.' This library, being recently established, contains few books of importance.

"To the pious generosity of those who anxiously desire the salvation of the heathen, in the name of the Society of Inquiry we make an appeal. Mr. Adoniram Judson, who visits England on missionary business, will gratefully receive for the Missionary Library, such donations as the liberal and pious shall be disposed to make."

Copies of this letter were given to Mr. John Frost, Agent of the American Board, and to Mr. Judson, for the purpose of being shown to any who might be disposed to patronize the undertaking. Mr. Frost received for the Society about one hundred dollars in money and books. Mr. Judson, while in England, represented the state of the Society to the Board of Directors of the London Missionary Society. They voted twenty pounds sterling, which they laid out in books, and forwarded to the Society.

In 1814, a donation of one hundred dollars from the Prudential Committee of the American Board, was made, for the purpose of increasing the library, on condition that the members of that Committee have access to the Library; and that, in the event of the discontinuance of said society, the books purchased with the money thus granted, be the property of the Board.

"The influence of this Society upon the Seminary," in the language of Rev. Mr. Ide, "was very salutary. It evidently was the means of greatly increasing a missionary spirit among the students. Many who before their con-

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nexion with this Society, had no idea that it
duty to become missionaries, were led to conclu
of the wants of the heathen, which they here
ted, to consecrate themselves to the work. An
every instance of this kind, there was evidentl
increase of the spirit of self-denial, and holy en
in the cause of the Redeemer. And even those
to the conclusion, that it was their duty to abid
own land, and to become pastors of churches
greatly quickened and profited by the examina
subject of Missions, to which they had been led
fluence of this Society. They felt more the nec
spirit of self-denial in *their* work, and of the imp
doing something for the support of Missions."

But the influence of this Society was not co
single seminary; it was felt by various literary I
of our country. A spirit of inquiry was excited
bury College, from whose walls were destined s
pear a Graves, Parsons, Fisk, and Winslow.
ter to the Society, dated Middlebury College,
1811, they say; "A few young gentlemen of
tution, whose object, as they hope, is the good
have been called to reflect of late, on the subje
sions. We feel it to be important, and the dut
to carry the gospel to the poor heathen. We fe
are not at our own disposal, but at our heavenly
and that if he shall direct us to leave our co
friends, it will be our duty to obey him.

"Our knowledge on this subject is very sma
views very immature. We have had the oppo
conversing with some young gentlemen from
especially Mr. ——, from whom we have received
interesting accounts. By his advice, we write
further information, conceiving that a subject of

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nitude, requires the most correct information, as well as the most mature reflection.

"We wish to have you write to us respecting the duty of engaging in missions, and the qualifications of a missionary; the necessary preparations for the work, &c., together with all such instructions as you shall think necessary for us, in contemplating, and preparing for so important an undertaking."

Many similar societies have doubtless been formed, from the influence of this single example at Andover. Being the oldest society of the kind in the country, it has served to many others the purpose of a *guide*. In this sense, the Society of Inquiry in the Theological Seminary at Princeton, New Jersey, may be regarded as the offspring of that at Andover; as appears from the following correspondence.

Princeton, February 16th, 1814.

To the Secretary of the Society of Inquiry on Missions, Andover,

Dear Brother;

I have the pleasure of informing you, that a spirit for missions is beginning to appear, in the Theological Seminary, established in this place. A committee has been appointed to draft a Constitution, for a Society of Inquiry respecting Missions, *similar to the one at Andover*. This committee, of which I am one, is now deliberating. As an individual, I request, as soon as possible, a copy of the constitution of your Society, as a model for the one which we intend to form.

This missionary spirit, I presume the Society at Andover will feel disposed to cultivate. Through you, I wish these facts to be made known to the Society, and through you, let me be made acquainted with their feelings, respecting this important, and as I conceive, highly interesting subject.

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We must not 'despise the day of small things.' Although but a spark of missionary zeal has as yet discovered itself, I fondly hope, it will soon burst forth into a flame. The Lord has already disposed one of our number to go to the heathen. He has given to others, a disposition to inquire into subjects relating to them. *He may raise up many from this Institution* also, to carry the glad news of salvation to pagan lands.

Yours affectionately in the Lord,

—— ——.

The following is extracted from the reply:

Andover, February 25, 1814.

In compliance with your request, I transmit you a copy of our Constitution. —— Those of my brethren with whom I have conversed, think the subject of your letter quite interesting and important. How extensive an influence your Seminary may yet have, in spreading the knowledge of the Saviour among the heathen, *none can tell.*

Yours in Christian love,

——, Secretary.

The Society thus formed at Princeton was called, "A Society of Inquiry on Missions, and the general state of religion." This was making the object of the Society somewhat more general, than the one at Andover was at that time; as the original object of this Society, was inquiry respecting *Missions* particularly.

Immediately upon the formation of the Society at Princeton, a correspondence was opened with the one at Andover.

The following is a part of the letter which commenced this correspondence.

Princeton, March 10, 1814.

Beloved Brethren,

Sensible of the advantages of intercourse and mutual encouragement between those who design any particular

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attempt to promote the Redeemer's kingdom, a society in this place, somewhat similar to yours, has directed its committee to address you. Our association is called "a Society of Inquiry on Missions and the general state of religion," and we presumed information respecting a society so nearly corresponding to your own, would not be unacceptable. In a day of darkness and rebuke, when we have reason to fear the judgments of God, for unusual spiritual declension, we rejoice to see some tokens of divine favor; and of these, we reckon as one, a solicitude for the conversion of the heathen, lately more awakened in our Seminary. This solicitude, and a desire in some of the members to ascertain their own particular duty, led to a proposal for forming a society of inquiry. It was approved, and the society now formed, embraces all the members of the Seminary anxious to learn all that may be, of this interesting subject, not only from common Christian motives, but many of us, to know our individual duty. Our meetings are monthly, and, as far as we know, our exercises and objects are similar to yours, except that which regards the general state of religion.

Our hearts are engaged in this good cause, and we rely ultimately for direction and assistance, on that gracious Saviour, who has promised, in connexion with the command to disseminate the truth through the world, to be ever with his disciples. But unprovided and inexperienced as we are, and inadequate as our views may be of the mode or means of conducting these investigations, we desire the advice and co-operation of our Christian brethren, and especially of such as are occupied in the same researches as ourselves. We therefore hasten to open a correspondence with your Society, and propose, if agreeable, it may be continued for our mutual support, and the promotion of our common object.

Yours in Christian affection,

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The correspondence, thus opened, has been maintained to the present time, and has had a salutary influence in encouraging the members to persevere in prosecuting the objects of their respective societies.

Many other similar societies at various literary Institutions which might be named, have, either directly or indirectly grown out of those at Andover and Princeton. The Rev. Mr. Nott established a similar one, in one of the English universities in the year 1816, on his return from Bombay to this country.

There would be little interest in a catalogue of the particular exercises at each meeting of the Society. Such an enumeration would necessarily exhibit much repetition and uniformity.

For several years there was little change in the exercises and management of the Society. In order however to shew that they were not wholly insensible to those plans of benevolence which Mills and others were zealously laboring to promote, for the good of our country, it is proper to state, that "the formation of a general Bible Society for the United States," was the subject of a conference before the society, so early as November, 1813, and a dissertation on the same subject was read at the succeeding meeting; two and a half years before the formation of the American Bible Society: and at a meeting March 29, 1814, a Committee was appointed "to lay before the Professors of the Seminary, information relative to the formation of a Bible Society for the United States, and request them to write to gentlemen in the Middle States on the subject."

In 1815, the Constitution of the Society underwent a revision and some few modifications, the result of four years' experience; the most important of which was, a provision for preserving the dissertations read before the Society.

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The article of the new Constitution relating to this point, was as follows; "Within six weeks after the reading of any exercise, the author shall deposit a fair copy of it in the Library, in a form to be preserved by the Librarian. The Librarian shall report to the Society every neglect of this article."

Conformably to this requisition, nearly all the dissertations from this time were preserved. So great however was the labor of copying, that, violations of this rule did occasionally occur; to remedy which, it was resolved July 23d, 1822, "that it shall be the duty of the Librarian always to make immediate report to the Society of every neglect of this article, and that every member who shall have been thus reported, shall be deprived of the use of the Library, till he shall have complied with said article of the Constitution; and if he shall not have complied within six weeks after the meeting at which he was reported, the Librarian shall report his name again to the Society, and the person thus offending *shall cease to be a member.*

This regulation continued in force until a new revision of the constitution in 1829, when it was so far modified, that a sum not exceeding seventy-five cents might be appropriated by the Librarian, to defray the expense of copying.

The rule was still further modified in September 1830, when it was voted "that the dissertations read before the Society, be submitted to the Board of Managers, and that they procure such of them to be copied and deposited in the Library as they shall deem expedient, at the expense of the Society."

It was, however, afterwards thought that the funds of the Society might be better applied to other purposes, and accordingly in August 1832, the above article was *expunged.* No provision is now made for preserving the

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dissertations of the Society in manuscript; but, as a substitute for this, arrangements have been made for publishing at the time, such of them as the 'Committee of Publication' may deem expedient.

On the evening of January 25, 1820, the following proposition was submitted and adopted.

"In a day like this, when religious news is so interesting and abundant, it must be pleasing, as well as profitable, to all the friends of Zion, to be presented annually, with a thoroughly digested summary, of missionary, and other religious intelligence, shewing at one view, the state and advancement of the church in all parts of the world. It is also a dictate of gratitude to the great Head of the church, that we should acknowledge, that we should record, as we have opportunity, the fulfilment of his promises. And we believe that no individuals, nor associated bodies, are more favorably situated to do this, than this Society. Therefore,

"*Resolved*, that at the first meeting of this Society in each year, a member shall be appointed by nomination from the President, to the office of *Religious Historiographer*, whose duty it shall be to keep an account of revivals of religion, and of the increase and success of Missionaries; of the formation of new benevolent societies, and the most important operations of those of earlier establishment; in a word, of all the most important events, affecting the prosperity of the church. It shall be his duty to embody this in a dissertation, and (with permission from the Professors,) to read it at the first monthly concert of prayer, in the year next succeeding that to which the information relates.

"He shall moreover deposit a copy of this dissertation in the Library of the Society of Inquiry."

This arrangement continued until January 1825, when a Committee was appointed to consult with the Faculty,

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and devise some measures to render the Monthly Concert more interesting. This Committee reported the following resolutions:

1. "That there be a permanent Committee of eight, to be called the Committee on the Monthly Concert; and that they make nominations to the Society, of persons to supply all vacancies.

2. "That it be the duty of this Committee to collect and report at the Monthly Concert, interesting information relating to the spread of the Gospel.

3. "That a particular field of benevolent operations be assigned to each member of the Committee as the object of his special attention."

The above report was accepted, and a Committee was accordingly appointed, which was continued until September 1829; when, on consideration that there were in the Seminary other Committees embracing almost the whole circle of benevolent operations, it was voted, "that the Monthly Concert Committee be disbanded, and the business of reporting at the monthly concert for prayer, be devolved upon the several standing Committees." In March 1832, a new arrangement was adopted, by which the Reporters are chosen from the whole body of students.

It being thought desirable on some accounts, that the Society should become incorporated, the following resolutions were adopted, on motion of Chester Isham,* December 31, 1822.

"*Resolved*, that it is expedient for this Society, to petition the Legislature of this state, for a charter, conferring the rights and privileges of a corporate body.

"*Resolved* also, that with a view to this object, it is expedient that the Constitution of this Society be revised, and that a Committee be appointed for this purpose. Also,

* Mr. Isham, afterwards minister of Taunton, Mass., died at Boston, April 20th, 1825. A sketch of his life may be found in the Christian Spectator, Vol. vii. p. 613.

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that this Committee be authorised to take the necessary measures for obtaining an Act of Incorporation."

In compliance with these resolutions, the Constitution underwent a second revision, and was adopted February 18, 1823. As the Society had undergone very considerable changes since its first organization, it was thought proper that a corresponding change should be exhibited in the object of the Society, as specified in the Constitution. The first article of the Constitution was accordingly amended so as to read as follows; "The object of the Society shall be to devise and prosecute measures for the extension of Christianity; and in subserviency to this, to acquire and disseminate a knowledge of the Literature, Morals, and Religion of different countries, and of the causes which operate on the moral improvement of mankind."

For a Society whose object was so general as this, the name, 'Society of Inquiry respecting Missions,' seemed too limited. It was proposed to give a new name more expressive of the object of the Society; and accordingly the name of 'Society for Christian Researches' was adopted in the petition. This petition being rejected, the Society pursued its course under its original name.

The Committee for procuring a charter, prepared a petition and presented it to the Legislature. In the House of Representatives, the petition was granted, and a bill to incorporate the Society, passed to be engrossed. But in the Senate, the bill was rejected. The motives of this rejection were understood to be; that the number of corporations in this State, had already been increased beyond all reasonable limits; that to incorporate a Society of Students in an incorporated Institution, would be to establish an *imperium in imperio;* and that if a Society should be incorporated in this Seminary, similar applications might

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be expected from many other Institutions.—The proposal for procuring a charter was here dropped, and has never been resumed.

In 1829, the Constitution underwent a third revision; and again in February 1833, some slight modifications were adopted.

The Society now comprises the principal part of the members of the Seminary; about seventy of whom belong to some one of the four standing Committees. Regular meetings are held every third week in term time, on Tuesday evening, which are opened and closed with prayer. The exercises of these meetings consist principally of dissertations, one being read at each meeting. The object of these dissertations is to communicate information relative to some unevangelized part of the world; or to discuss general principles connected with the subject of Missions. After the dissertation is concluded, inquiries are made of the reader by any member of the Society who desires it. Many of these dissertations, or extracts from them, have been published in religious newspapers and other periodicals.

The Society embraces four standing Committees, viz. a Committee on Foreign Missions, Domestic Missions, Colonization, and Seamen. Each member of the Society joins that Committee in whose object he feels the deepest interest, and it is a standing rule that no member of the Society can belong to more than one of these Committees at the same time. Near the close of the year, each Committee presents before the Society a report of its proceedings for the year, which report takes the place of a dissertation, the usual exercise at the regular meetings. In these reports the attention of the Society is called to some subject of importance, connected with the objects of the respective Committees. Each of these Committees

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maintains a separate correspondence, the expense of which is defrayed by the Society.

For a more minute account of the regulations of the Society, see the Constitution, contained in the Appendix.

A brief notice of the four standing Committees will now be given, and they will be arranged according to the order of time at which they were severally instituted.

Committee on Colonization.

Instituted April 22, 1823.

The Society of Inquiry early manifested an interest in the condition of the black population of our country. A dissertation on this subject was read before the Society in 1816, previous to the formation of the American Colonization Society; and in subsequent dissertations, the condition of our colored population was very fully discussed. In March 1817, Mr. Mills recommended the formation of a Colonization Society in the Seminary, as may be seen in his letter contained in Part III.; but no systematic measures for the good of the blacks were adopted by the Society before the year 1823.

On the evening of February 18th, 1823, it was resolved, "that a Committee be appointed to inquire, *Whether this Society ought at present to make any exertions in favor of the black population of our country;* and if so, to report at the next meeting what should be the immediate objects of those exertions, and what are the most eligible means for the attainment of those objects." The Committee consisted of Leonard Bacon, Solomon Peck, Samuel H. Cowles, and Royal Washburn.

The reasons which led to the adoption of this resolu-

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tion, are concisely stated in the following extract of a letter, from a member of the Committee to the Rev. Ralph R. Gurley, Agent of the American Colonization Society.

Andover, February 28, 1823.

Dear Sir,

"A few members of this Society have been led by various circumstances to turn their attention to the colored population in our country; not merely the slaves of the South, but the negroes in every State of the Union, who enjoy a nominal freedom, which confers on them, I might say, no privilege but the privilege of being more vicious, and if possible more wretched than slaves can be. They saw that, whether slavery is ever abolished or not, this portion of our population, so long as the present state of Society continues, must always remain a separate *cast;* distinguished by all that is wretched in ignorance and degradation, by all that is disgusting in vice, and by all that is terrible in the combination of these elements, unalloyed by any of those attachments which endear to every *citizen*, the soil and the institutions of his country. They saw too, that besides the efforts of the Colonization Society, no efforts are made or can be made to remove, or even in any great degree, to alleviate this evil. These efforts vigorously sustained, appeared to them to promise, not only the greatest good to our own country, but the light of knowledge and the blessings of Christianity to the millions of Africa. Looking around them, they saw that New England, while she shared in the guilt by which the curse was inflicted, is doing comparatively nothing for a cause, which presents its claims alike to every feeling of selfishness, to every emotion of humanity, and to every principle of evangelical benevolence. They knew that this Society of Inquiry had formerly been the means of engaging the people of New England in benevolent exertions, and they trusted that by the blessing of God, it

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might again put forth an influence, though not equal, yet similar to that, which has gone out in streams of light and gladness to India, to Palestine, to the Islands of the sea, and to the tribes of the wilderness. It was to exhibit the subject to the members of this Society, to excite their feelings, and to prepare them for united and efficient action, in behalf of colonizing the free blacks in our country, that the above resolution was adopted."

April 22nd, a long report, which may be found in Part IV. was presented by the Committee, concluding with the following resolutions.

"*Resolved*, that the cause of the American Colonization Society deserves our hearty co-operation, and that we will use our influence with our friends, and the public in its behalf.

"*Resolved*, that a permanent Committee of six be appointed, whose duty it shall be to call the attention of the Society to the subject of colonizing the free blacks, and other subjects connected therewith, at such times as they shall think proper; and that this Committee have power to add to their number at discretion."

These resolutions were adopted, and a Committee accordingly appointed. Two days afterwards, the Committee met, and having added eleven more to their number, "resolved to appoint two delegates to consult with the Managers of the American Colonization Society, at a special meeting to be held on the first Monday in June, at Washington, on the best means of promoting the objects of that Society in New England." Leonard Bacon, and Solomon Peck were chosen delegates. The delegates were very successful in obtaining satisfactory information respecting the operations of the Society.

Soon after this, a communication was received from the acting Committee of the Board of Managers of the American Colonization Society, urging the appointment of two

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individuals to be employed by the Society as agents in New England. Rev. Chester Wright, of Montpelier, Vt. and Leonard Bacon, then a member of the Seminary, were chosen agents. Mr. Wright continued some time in the service of the Society; but Mr. Bacon never entered upon the service.

The Committee have from the first, regarded the *education* of the black population, as a matter of primary importance. At the first meeting of the Committee April 24, 1823, it was resolved "to consult the managers of the Foreign Mission School at Cornwall, Ct. on the subject of admitting *Africans* into that school, with a view to their ultimately joining the colony at Cape Mesurado."

Letters were written to distinguished men throughout the country, requesting their opinion as to the practicability and expediency of establishing an African College. Some gave their opinion decidedly in favor of such a College, expressing the hope that it might do much good, and a desire to see it carried into effect. From another quarter, were received such sentiments as the following: "I never have had much hope from any thing of that kind [a Seminary for the instruction of negroes,] in any part of our country. The deep-rooted prejudices against their color (which seem to me greater in New England than at the South,) united with various circumstances, appear to me to forbid the hope of extending any other charity to them, than to assist them to leave a country, where they are so loathed that no approximation, either corporeal, social, or literary, would be tolerated except by a very few. My opinion has ever been, that we should lend all our force toward the preparation of the Colony for their *education*, as well as comfortable subsistence."—These letters agreed in the desirableness of *educating* the blacks, but differed in respect to the *place*, where this might be best accomplished.

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July 18, 1825, it was resolved, "that it be the sense of this Committee, that it is highly desirable to have a College established in behalf of the Africans, as soon as public sentiment will support it." The Committee however did not pretend to decide, whether the College might be best located in this country or in Liberia. The difficulties attending this subject, have hitherto prevented any thing effectual, from being done respecting it.

This Committee meet regularly once in three weeks, at which meetings, questions are discussed, and dissertations exhibited on some subject connected with slavery. The Committee at present consists of twelve members, who present an annual Report of their proceedings before the Society.

This Committee has been instrumental in awakening an increased interest in the public mind on the subject to which it is devoted, by means of occasional articles in the public journals; an annual "Statement of Facts," (being a small pamphlet which the Committee has annually prepared, and which for the last three years, was published under the direction of the Massachusetts Colonization Society;) and by addresses delivered in different places on the 4th of July.

The following is extracted from the Report of the Committee for 1831. "The attention of the Committee was early in the year, turned to the formation of a State Society in Massachusetts. The article published in the Boston Courier, which first called the attention of the public to the subject, was from one of our number appointed for the purpose. The morning after the formation of the State Society, we proposed to the Prudential Committee to publish, or let us publish under their patronage, a revised edition of the pamphlet published last year under the patronage of the Parent Society. Our proposal was accepted, and an edition of 3,000 printed and distributed in New

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England and New York. It has been reprinted by the brethren at Princeton, N. J." Of this pamphlet, Mr. Gurley writes as follows: "The last year, we published, with some slight alterations, 8,000 copies of your 'Statement,' and gave them a very wide circulation among the clergy of the country. The benefit was great; and the influence of those circulated by your Society was made evident, by the increased amount of our collections."

COMMITTEE ON DOMESTIC MISSIONS.

Instituted April 12, 1825.

Although the original object of the Society of Inquiry was especially, inquiry respecting *Foreign Missions*, still from its very commencement, Domestic Missions had engaged considerable attention. But it was not until the year 1825, that any very systematic measures were adopted in order to excite an interest in this subject. At a special meeting of the society, held on April 12th, a dissertation was read, on the necessity of increased and more efficient exertion to promote Missions in our Western States; after which it was Resolved "to appoint a permanent Committee of six, with the addition of the President, on the subject of Domestic Missions; and that the Committee have power to add to its number."

The Committee was organized by choosing a Chairman and Secretary, and resolved to meet on the Monday preceding each regular meeting of the Society of Inquiry. The meetings are generally occupied by a dissertation containing a statement of facts relative to the moral, literary, and religious state of some part of our country, prepared by an individual, previously appointed for the pur-

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pose. After the reading of the dissertation, more particular inquiries are made of the writer, by any members of the Committee who may wish it. Almost every State in the Union has in turn been selected as the field of inquiry, and all the information communicated which could be obtained respecting its religious and literary condition. An annual Report is made to the Society during the summer term, embodying much information respecting our country.

The Committee now consists of eighteen members. It is not limited to any particular number, and like the other Committees nominates its own members to the Society. Each meeting is opened with prayer. A correspondence is kept up with brethren who have left the Seminary, and others who are now laboring in various parts of the country. This correspondence adds much to the interest of the meetings.

COMMITTEE ON FOREIGN MISSIONS.

Instituted January 8, 1828.

The whole Society was originally a Foreign Mission Society, including of course many who had no intention of becoming Missionaries themselves. But when standing Committees for different purposes came to be instituted, the claims of Foreign Missions became a less prominent object of attention. It was thought desirable therefore, that those who felt personally interested in this subject, should become more intimately associated, in order that they might investigate this subject more effectually than could be done in the general Society. Accordingly, on recommendation from the Board of Managers, January 8,

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1828, the Society voted to form a permanent Committee on Foreign Missions, consisting of seven individuals, who should have power to nominate all who should become members of the Committee. Portions of Missionary ground were immediately assigned to each member for particular inquiry; and dissertations were appointed to be read on these subjects by each member in order. The Committee resolved to meet regularly once in three weeks. Occasionally, some practical question in connexion with Missions is discussed. An annual Report is presented before the Society during the summer term, embodying much valuable information.

The Committee has exerted itself to awaken an increased interest in the public mind on the subject of Missions. In pursuance of this object, measures were taken in 1829, for republishing the life of Samuel J. Mills. The consent of the author, Dr. Spring, having been obtained to a republication of the work under the direction of the Committee, a second edition was issued in September, 1829, thoroughly revised by Messrs. Allen and Bridgman. This edition, with a few abridgements from the first, and some additions, being published in a very convenient form, met a ready reception from the public.

As another means of awakening increased interest in the public mind, it was voted to write articles for the religious newspapers, on the subject of Missions among the heathen. The Committee also frequently publish extracts from the dissertations which are read before them, and from the letters which they receive.

In 1830, the Committee prepared and caused to be published, a Tract on the "Condition and Character of Females in Pagan and Mohammedan Countries," 12mo. 16 pages.—6,000 copies of the first edition were circulated. The Tract was then stereotyped, in twelve pages, and 20,000 copies of this edition have already been put in cir-

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culation. The first edition has also been adopted as one of the series of the American Baptist Tract Society; and the stereotype edition, with some alterations, has been adopted by the Committee of the American Tract Society.

Another Tract, called "Duty to the Heathen" was compiled by members of the Committee. This tract has been stereotyped, and 33,000 copies circulated. It has also been adopted by the Baptist Tract Society.

Correspondence with Foreign Missions, which before the organization of this Committee, had been conducted in the name of the whole Society, now very naturally devolved chiefly on this Committee; and it was voted to open a correspondence with each Foreign Mission Station of the American Board. Much interest is given to the meetings, by these communications.

The Committee now consists of 28 members. Its officers, like those of the other Committees, are a Chairman and Secretary, who also constitute a Committee of correspondence. Every meeting is opened with prayer.

COMMITTEE ON SEAMEN.

Instituted August 18, 1829.

The moral condition of Seamen scarcely attracted the attention of the Society of Inquiry, before the year 1829. No dissertation had ever been presented on this subject before the Society. No one seems to have thought of Seamen. Nor was the apathy on this subject limited to the Society of Inquiry. In the language of Summerfield at the first anniversary of the Bethel Union in New York, in June 1821, "almost no favorable notice was taken of Seamen by the *Christian world*, except that they were

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included in the prayer of the church of England, under the petition for all who travel by land or by water." But the claims of this long-neglected portion of the community to our sympathies and our prayers began to be felt; and August 18, 1829, the Board of Managers recommended, "that a standing Committee on Seamen be instituted." The recommendation was followed, and a Committee of three appointed, with power to nominate all who should become members. A correspondence was opened with the Editor of the Sailor's Magazine, and with different Theological Seminaries.

This Committee, like each of the other standing Committees, presents an annual Report before the Society, calling its attention to this highly interesting class of the community. The Committee consists of eleven members, and is organized with a Chairman and Secretary, who form a Committee of Correspondence. Its object is, to obtain information respecting the number, character, temporal and moral condition of Seamen, together with the efforts which are made in their behalf, in this and other countries. In accomplishing this, a correspondence is carried on with Seamen's preachers in our own and foreign ports, with sea-captains, and others acquainted with Seamen. The Committee also endeavor to awaken in the community an interest in their behalf; and by all the means in their power, to promote their best interests. The regular meetings are held once in three weeks, and are opened with prayer. At each meeting a dissertation is read by some one of the members previously appointed for the purpose. This is followed by conversation and inquiries on the same subject.

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PART II.

A LIST, WITH BRIEF NOTICES, OF THOSE MEMBERS OF THE SOCIETY WHO HAVE BECOME FOREIGN MISSIONARIES.

The following list is designed to include the names of all members of the Society of Inquiry, who have ever gone on Foreign Missions. The column next to the names, shews the college at which the individuals graduated, and the year of their graduation. The other column of figures, shews the year of their leaving the Seminary. The remaining column, indicates the mission to which they respectively belonged. An asterisk (*) prefixed to a name, shows that the individual died in the field of his missionary labors.

ABBREVIATIONS.

A. C.—Amherst College.
B. C.—Bowdoin College.
B. U.—Brown University.
D. C.—Dartmouth College.
H. C.—Hamilton College.
H. U.—Harvard University.
M. C.—Middlebury College.
U. C.—Union College.
U. V.—University of Vermont.
W. C.—Williams College.
Y. C.—Yale College.

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MISSIONARIES IN FOREIGN LANDS.

Names.	Graduated.	Left the Seminary.	Missions.
*Gordon Hall,	W. C. 1808.	1810.	Bombay.
Adoniram Judson,	B. U. 1807.	"	Burmah.
*Samuel Newell,	H. U. 1807.	"	Bombay.
Samuel Nott,	U. C. 1808.	"	Bombay.

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Names.	Graduated.	Left the Seminary.	Missions.
Luther Rice,	W. C. 1810.	1811.	India.
*Samuel John Mills,	W. C. 1809.	1812.	Agent to Africa.
*James Richards,	W. C. 1809.	"	Ceylon.
*Edward Warren,	M. C. 1808.	"	Ceylon.
Benj. Clark Meigs,	Y. C. 1809.	1813.	Ceylon.
*Joseph R. Andrus,	M. C. 1812.	1814.	Agent to Africa.
Horatio Bardwell,	—— ——	"	Bombay.
Daniel Poor,	D. C. 1811.	"	Ceylon.
Allen Graves,	M. C. 1812.	1815.	Bombay.
*John Nichols,	D. C. 1813.	1816.	Bombay.
*Levi Parsons,	M. C. 1814.	1817.	Palestine.
*Pliny Fisk,	M. C. 1814.	1818.	Palestine.
Levi Spaulding,	D. C. 1815.	"	Ceylon.
Miron Winslow,	M. C. 1815.	"	Ceylon.
Hiram Bingham,	M. C. 1816.	1819.	Sandwich Isl.
Jonas King,	W. C. 1816.	"	Syria and Greece.
Asa Thurston,	Y. C. 1816.	"	Sandwich Isl.
Isaac Bird,	Y. C. 1816.	1820.	Syria.
William Goodell,	D. C. 1817.	"	Syria & Constantinople.
Daniel Temple,	D. C. 1817.	"	Malta.
John Clark Brigham,	W. C. 1819.	1822.	South America.
William Richards,	W. C. 1819.	"	Sandwich Isl.
*Edmund Frost,	M. C. 1820.	1823.	Bombay.
*Elnathan Gridley,	Y. C. 1819.	"	Asia Minor.
Josiah Brewer,	Y. C. 1821.	1824.	Smyrna.
Cyrus Stone,	D. C. 1822.	1825.	Bombay.
Eli Smith,	Y. C. 1821.	1826.	Western Asia.
David Oliver Allen,	A. C. 1823.	1827.	Bombay.
Eph. Weston Clark,	D. C. 1824.	"	Sandwich Isl.
Jona. Smith Green,	—— ——	"	Sandwich Isl.
H. Gray Otis Dwight,	H. C. 1825.	1828.	Constantinople.
Judah Isaac Abraham,	—— ——	1829.	To the Jews.
E. Coleman Bridgman,	A. C. 1826.	"	China.

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Names.	Graduated.	Left the Seminary.	Missions.
John Taylor Jones,	A. C. 1825.	1829.	Burmah.
John S. Emerson,	D. C. 1826.	1830.	Sandwich Isl.
Wm. Gottlieb Schauffler,	— ——	"	Jews in Turkey.
David Belden Lyman,	W. C. 1828.	1831.	Sandwich Isl.
Ephraim Spaulding,	M. C. 1828.	"	Sandwich Isl.
John Diell,	H. C. 1826.	1832.	Sandwich Isl.
Henry Lyman,†	A. C. 1829.	"	
Samuel Munson,†	B. C. 1829.	"	
Benj. Wyman Parker,	A. C. 1829.	"	Sandwich Isl.
Elias Riggs,	A. C. 1829.	"	Greece.
Ira Tracy,†	D. C. 1829.	"	

† Designated to Southeastern Asia.

Missionaries to the American Indians.

Alfred Wright,	W. C. 1812.	1814.	Arkansas Choctaws.
Cyrus Kingsbury,	B. U. 1812.	1815.	Choctaws.
*Alfred Finney,	D. C. 1815.	1816.	Arkansas Cherokees.
Cyrus Byington,	—— ——	1819.	Choctaws.
*Samuel Moseley,	M. C. 1818.	1821.	Choctaws.
S. Austin Worcester,	U. V. 1819.	1823.	Cherokees.
*Harrison Allen,	B. C. 1824.	1828.	Choctaws.
Cutting Marsh,	D. C. 1826.	1829.	Green Bay.
W. Thurston Boutwell,	D.C. 1828.	1831.	Ojibeways.
Sherman Hall,	D. C. 1828.	"	Ojibeways.
Asher Wright,	—— ——	"	Indians in N. Y.
Asher Bliss,	A. C. 1829.	1832.	Indians in N. Y.

Of the preceding 60 individuals, 13 are graduates of Dartmouth College; 10 of Middlebury; 9 of Williams; 7 of Amherst; 6 of Yale; 2 of Brown University; 2 of Bowdoin College; 2 of Hamilton; 1 of Harvard University; 1 of Vermont University; 1 of Union College; and 6 are not graduates of any college.

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There are some other individuals whose names might perhaps with propriety have been added to the preceding list. Their names may be found upon the catalogue of the Society, which is contained in the Appendix. In addition to this, it may be proper to state, that five individuals of the Senior class in the Seminary, have already offered their services to the American Board, as Missionaries, and have been accepted.

GORDON HALL.

GORDON HALL was born in Granville, (now Tolland) Hampden County, Mass., April 8th, 1781. His parents, Nathan and Elizabeth Hall, were natives of Ellington, Conn. They were among the early settlers of Granville, and were highly respected in society, for their economy, industry, and moral habits. The father, Nathan Hall, died in Tolland a few years since; the mother is still living in that place.

In his days of childhood, Gordon Hall was remarkable for his activity, industry, and enterprise. Among those of his own age and neighborhood, he was the leader in their various sports. His love of amusement, his wit, and vivacity gave life and animation to the company in which he mingled. In early youth, he manifested an uncommon versatility of genius. He was generally employed, in his seasons of relaxation from the labors of the farm, in some mechanical operation, such as the construction of houses, mills, water-wheels, &c. As an instance of his early aspirations after something above mediocrity,

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at the age of fourteen, he undertook to construct an air balloon, a description of which he had somewhere found in reading.

He early discovered a taste for books, and particularly for writing. His first efforts at composition were descriptions of persons, and often caricatures, taking for his subjects, individuals in his native town. In these efforts, he was remarkably discriminating, and not unfrequently, severely sarcastic. In this last quality of mind, he had uncommon power, as his acquaintances in college and after-life can testify. After he became pious, he rarely, if ever, indulged in this propensity beyond the limits of Christian propriety.

He continued to labor on his father's farm, improving much of his leisure time in reading and writing, till the 19th year of his age; when at the suggestion of Rev. Mr. Harrison, the minister of the town, he fixed his heart on a college education. His father, though at first unwilling to part with him, at length gave his consent. Having prosecuted his studies preparatory to college, under the tuition of his minister, Mr. Harrison, he presented himself to the faculty of Williams College for admission in Feb., 1805, at the commencement of the second term. When his examination was through, and he had retired, the President asked the tutor of the class which Hall proposed to join, whether the class had proceeded farther than he had. The tutor answered in the affirmative. I care not for that, said the President, you have not a better scholar in the class—this young man has not the languages like a parrot, but he has got hold of their *very radix*. This character as a thorough scholar, he sustained through college, and was honored with the valedictory, when he graduated in September, 1808.

It was not till about the commencement of his third year in college, that Hall became pious. From that time,

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his heart and his purpose were fixed on the Christian ministry. At Williamstown, he became acquainted with Samuel J. Mills, who was two years his junior in college. Mills often presented to him the subject of missions to the heathen; but it is not known that Hall openly avowed his purpose to go to the heathen, till some time after he left college.

Soon after leaving college, Mr. Hall commenced the study of Theology, under the instruction of Dr. Porter, now President of Andover Seminary, then pastor of a church in Washington Ct., who has given some interesting recollections of Mr. Hallin the Quarterly Register for May, 1830. Dr. Porter observes, "During the year 1809, Gordon Hall was appointed a tutor at Williams College; and the President's letter, informing him of that appointment, spread before him very urgent motives to accept it. Having read the letter and pondered a short time on it, he came to me for advice; and having heard what I would say on the subject, he made his decision that evening, and there the thing ended;—it was dismissed from his thoughts, and never again adverted to by him in conversation. This incident, trifling as it may seem, made a strong impression on me at the time, as indicating the promising structure of his mind."

Mr. Hall was licensed to preach in the autumn of 1809. Soon after, he went to preach at Woodbury, in the County of Litchfield. After several months, he received a call from the church and society to become their minister. "Then," says Dr. Porter, "the heart of the Missionary came out. Then was revealed the secret, so long cherished between himself, and his beloved brother, Mills. To many it seemed a visionary thing in Mr. Hall, that he should decline an invitation to settle, attended with so many attractive circumstances, and so much prospect of usefulness. But I can never forget with what

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a glistening eye and firm accent, this youthful pioneer of Foreign Missions, full of faith and the Holy Ghost, said, "No,—I must not settle in any parish of Christendom. Others will be left whose health or pre-engagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship;—God calls me to the Heathen;—wo to me if I preach not the Gospel to the Heathen."

In February, 1810, Mr. Hall was invited to preach in Pittsfield, Mass. Here also he received an invitation to settle, but his love for the missionary work, led him to refuse this desirable parish.

Soon after leaving Pittsfield, he connected himself as a student with the Theological Seminary at Andover, of which he was a member about three months; where with Mills, and Richards, and other kindred spirits, his missionary plans were more matured.—In the autumn of 1811, under the direction of the American Board of Commissioners for Foreign Missions, then in its infancy, he attended a course of medical lectures in Philadelphia, in company with Mr. Newell, his colleague in Bombay. He was ordained as a missionary to the heathen, at Salem Mass., Feb. 6th, 1812; and sailed from Philadelphia for Calcutta, on the 18th of the same month.

Instead of going to the Burman empire, which was the field at first contemplated, his attention was directed to Bombay, where with Mr. Nott, his colleague, he arrived Feb. 12, 1813. Here he encountered various embarrassments, and did not feel himself quietly settled in that field of labor, till 1814. In his correspondence with the governments of Bengal and Bombay, particularly the latter, Mr. Hall manifested great wisdom, integrity, and firmness of purpose; and was at length successful in removing the obstacles, which at first forbade his residence in India, as a missionary.

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On the 19th of December 1816, Mr. Hall was married to Miss Margaret Lewis, an English Lady, who had been some years in Bombay. By her, he had two sons and two daughters. The youngest son is his only surviving child, and is now with his widowed mother in this country.

Mr. Hall possessed a firm and vigorous constitution. Except only a few intervals of bodily indisposition, he was actively engaged in the various duties of the mission, till the 20th of March, 1826, when he died of the cholera, at Doorlee D'hapoor, on the continent, near 100 miles east of Bombay. He was on an itinerating tour among the natives. When worn down with fatigue, and obliged to sleep on a mat in the open veranda of a pagan temple, he was violently seized with the epidemic which at that time greatly prevailed in the neighborhood. Having nearly exhausted the store of medicine he had brought with him, in administering to the wants of the natives, he had no adequate supply for his own case. Immediately after he was taken, he told the two Christian lads, who were with him as attendants from Bombay, that he should not recover. He gave them in charge his watch, clothes, &c. for his friends in Bombay, and gave them directions how to dispose of his body after his decease. He then addressed himself to those who were around him, exhorting them to embrace Jesus the Saviour of sinners; —prayed repeatedly for his dear family, the members of the mission, and the poor heathen around him. With holy exultation he thrice repeated "Glory to thee, O God!" —and expired.

With much difficulty, the lads procured a grave.—Having shrouded him in his blanket, according to his directions, they laid him coffinless in his humble bed. Thus died and thus was buried one of the first and most distinguished missionaries of the American Board, aged 45.

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Few men have accomplished more for the heathen than Gordon Hall. His letters to individuals, and his various appeals to the churches in this country, have exerted and are still exerting a most salutary influence on the cause of missions. His knowledge of the language, manners, customs, and religion of the pagans among whom he resided, was very extensive and accurate. He was eminently qualified to take an important part in the arduous work of translating the Scriptures into the Mahratta language; and he lived to see the New Testament completed, and a portion of the Old. His services in this department of labor were invaluable to the mission. He also prepared many tracts and school books, some of which have passed through a number of editions.

In addition to all these labors in the study, Mr. Hall abounded in *preaching the gospel*, not only on the Sabbath and in the usual places of worship, but on every day in the week, and in every place, where he could find hearers. He seemed never to forget for a moment, the duties most appropriate to his office, as a *missionary to the heathen.*

The preceding notice of Mr. Hall was kindly furnished by Rev. Mr. Bardwell, who is intending soon to publish a more extended Memoir.

ADONIRAM JUDSON.

ADONIRAM JUDSON, son of Adoniram and Hannah Judson, was born at Malden, Middlesex County, Mass., August 9, 1788. His father was at that time pastor of

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the Congregational church in Malden; but after the son embraced Baptist views, he also joined the Baptist denomination, and continued in that connection until his death.

Mr. Judson graduated at Brown University in the fall of 1807, and soon afterwards commenced making the tour of the United States. Some providential occurrences while on his journey, led him to doubt the truth of those deistical sentiments which he had recently adopted. His mind became so deeply impressed with the probability of the divine authenticity of the Scriptures, that he could no longer continue his journey, but returned to his father's house, for the express purpose of examining thoroughly the foundation of the Christian religion. After continuing his investigations for some time, he became convinced that the Scriptures are of divine origin; and was now desirous of entering the Seminary at Andover, for the purpose of being benefitted by the lectures. Conscious however that he was destitute of the proper qualifications, he hardly dared to make application. He notwithstanding applied, and was admitted in the fall of 1808, and soon gave satisfactory evidence of piety.

Some time during the last year of his residence at the Seminary, (1810,) he met with Dr. Buchanan's 'Star in the East.' This first led his thoughts to an Eastern Mission; and he was deeply impressed with the importance of making some attempt to rescue the perishing millions of the East. He now imbibed largely that spirit which had for several years been glowing in the breasts of Hall, Mills, and Richards. There being no Missionary Society in this country to which they could look for assistance and direction, Mr. Judson wrote to the Directors of the London Missionary Society, explaining his views, and requesting information on the subject of Missions. He received a most encouraging reply, and an invitation to

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visit England, to obtain in person the necessary information. This reply constitutes the first letter in the third Part of this volume.

In June 1810, Messrs. Judson, Nott, Mills and Newell, having come to the solemn resolution of spending their lives in heathen lands, applied to the General Association of Massachusetts for advice. This application occasioned the appointment of the American Board of Commissioners for Foreign Missions.

In January 1811, Mr. Judson sailed for England, with instructions from the Prudential Committee, to ascertain whether any assistance could be obtained from the London Missionary Society, in case the Board should be unable to sustain a Mission. The London Society agreed to support Mr. Judson and his companions as missionaries, if necessary.

During the session of the Association in 1810, Mr. Judson first saw Miss Ann Hasseltine; and soon proposed to her to accompany him in his Missionary enterprise. In his letter to her father, asking his consent to the marriage, Mr. Judson said; "I have now to ask, whether you can consent to part with your daughter, to see her no more in this world; whether you can consent to her departure for a heathen land, and her subjection to the hardships and sufferings of a missionary life; whether you can consent to her exposure to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death. Can you consent to all this, for the sake of Him who left his heavenly home, and died for her and for you; for the sake of perishing immortal souls; for the sake of Zion, and the glory of God? Can you consent to all this, in hope of soon meeting your daughter in the world of glory, with a crown of righteousness, brightened by the acclamations of

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praise which shall redound to her Saviour from heathen saved, through her means, from eternal woe and despair?"

Miss Hasseltine's situation was one of peculiar delicacy. She had no example to guide and allure her; and most of her advisers discouraged the idea. She however overcame all obstacles and decided to go. They were accordingly married at Bradford, February 5th, 1812. The next day, Mr. Judson was ordained at Salem; and on the 19th, sailed for Calcutta, where he arrived on the 17th of June.

He had now reached missionary ground; but formidable obstacles arose before him, threatening forever to bar his progress. The government ordered him home; but with some difficulty, he obtained permission to sail for the Isle of France. While at Calcutta, Mr. and Mrs. Judson embraced Baptist principles, and were baptized by immersion. This change resulted in the establishment of the Baptist General Convention in the United States.

After encountering numerous difficulties, Mr. Judson arrived at Rangoon in Burmah, July 1813. Here he commenced the laborious business of learning a new language, and making arrangements for a missionary life; and after laboring *six years*, administered baptism to the *first Burman convert.*

In 1822, Mrs. Judson visited America for the recovery of her health, and returned the next year to Rangoon.

The sufferings and dangers of the Missionaries during the war of 1824 and 1825, compose a narrative of thrilling interest. Fiction never described a scene more soul-stirring, or one more directly calculated to enlist the sympathies of our nature. The Bengal government invaded Burmah in May 1824; and in June, Mr. Judson with Dr. Price and others was seized and imprisoned. During his imprisonment of more than a year and a half, nine months in three pairs of fetters, and two months in five pairs, amidst indescribable sufferings, Mrs. Judson repaired

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every day two miles to the prison, prepared food for her husband, administered to the wants of the prisoners, and made constant application to the government for their lives and their deliverance; until at last, on the approach of the British army, she had the happiness to announce to them their freedom. The entire narrative, as contained in 'Mrs. Judson's Memoir,' is intensely interesting.

Mr. and Mrs. Judson now settled in the new town of Amherst, on the Salwen river. But after a few months, in the absence of Mr. Judson, Mrs. Judson died of a fever October 24, 1826, aged 36 years. Soon afterwards her only surviving child, Maria, aged two years and three months, followed its mother to the grave. Her other child, Roger Williams, who died at the age of eight months, was buried at Rangoon.

Mr. Judson's station is now at Maulmein, some distance east of Rangoon, where he is employed chiefly in the work of translation. He has prepared a Grammar and Dictionary of the Burman language; has translated the New Testament, and a part of the Old; to which will be added the remainder, as soon as circumstances will allow.

The prospects of this mission are now highly encouraging. Under date of February 5, 1831, Mr. Judson writes; "the most prominent feature in the Mission at present, is the surprising spirit of inquiry that is spreading every where, through the whole length and breadth of the land. I sometimes feel alarmed,—like a person who sees a mighty engine beginning to move, over which he knows he has no control. During the great annual festival which is just passed, I have given away nearly 10,000 tracts, *giving to none but those who asked.* I presume there have been 6,000 applicants at the house. Some came two or three months' journey, from the borders of Siam and China,—'Sir, we hear that there is an eternal hell. We are afraid of it. Dr. give us a writing

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that will tell us how to escape it.' Others came from the interior of the country;—'Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ.'"

It is now twenty-one years since Mr. Judson last saw his native land, and he is the oldest American Missionary now in the field; his early associates having either been called away by death, or compelled by illness to return home.

The title of D. D. was conferred upon Mr. Judson, by Brown University, in September, 1823. He however respectfully declined it.

SAMUEL NEWELL.

SAMUEL NEWELL was born at Durham, Cumberland County, Maine, July 24, 1784. His parents were both natives of Newton, Mass. His father Ebenezer Newell, was married at Newton, to Mary Richards, about the year 1767. They had seven sons and two daughters. Three of the sons, and both the daughters are still living in the State of Maine. The family removed in 1771 to Cape Elizabeth near Portland in Maine, and from thence after a residence of six years, to Durham in the same State, where Mrs. Newell died in 1786, and Mr. Newell in 1794. The father spent the greater part of his life in the instruction of youth. He is represented to have been a man of great firmness and integrity, but somewhat reserved in his manners. The mother, with a disposition naturally amiable, an education superior to that of most among whom she lived, and an ardent, active piety, lived

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beloved, and died lamented, by an extensive circle of acquaintances.

Of the nine children, Samuel was the youngest but one. He was about two years and a half old when his mother died, an event which he said some months before he sailed to India, he could distinctly remember. At the age of ten, he became a destitute orphan. When about fourteen years of age, he conceived a desire to see something more of the world; and accordingly having obtained the consent of his friends, he filled his pockets with provisions, and set out on foot for Portland, distant from Durham about 26 miles. He arrived at Portland a stranger to every body, and was much amused by the new objects which struck his eye. His attention was particularly attracted by the vessels in the harbor; and although he had never seen a ship before, he had little difficulty in deciding what was the object of those 'odd machines.' Curiosity led him to inspect them more closely; and while thus engaged, a captain of one of the vessels observed him, and was struck with his appearance. 'What is your name, my boy'? Samuel made a civil reply. 'What do you want'? was of course the next question. Samuel told him he had come to 'seek his fortune.' Well said the captain, 'I shall sail to-morrow for Boston; how would you like to try your luck with me'? Samuel was delighted with the idea of so romantic an adventure as this then appeared to him, and readily assented to the proposal. On arriving in Boston, the captain happened to meet Judge Lowell, (father of the Rev. Dr. Lowell of Boston,) who was wishing to obtain a boy to live in his family. The captain named to him young Newell; and being pleased with Samuel's appearance, he took him home to live with him in Roxbury. Judge Lowell proved to Newell a faithful friend, and continued his patron until his death, which happend in May, 1802.

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Sometime in 1800, Samuel went to live in the family of Mr. Smith of Roxbury, who was to give him three months' schooling in a year. Mr. Smith soon perceived that Samuel was more inclined to get a book and read, than he was to work. If he sent him to the barn to feed the cattle, and went out afterwards to see if he did his work faithfully, he often found him on the hay-mow studying. If he sent him to cut wood, he often found him sitting on the wood-pile, reading a book. Mr Smith tried to convince him that he must leave this course of living, and work more faithfully; but it was all in vain.

In 1801, Mr. Smith sent Samuel to the academy in Roxbury, under the instruction of Dr. Nathaniel S. Prentiss. He could then scarcely write his name, but could read very well. Having attended the school about two weeks, he one night stopped till all the scholars had gone, and then came to his teacher with the question, "Do you think it possible for me to obtain an education?" He was told 'it was possible,' but it would be well to wait a week or two, and think of the subject. At the expiration of the time specified, he stopped again after school and said, he had concluded to try to get an education. His teacher shewed him the greatness of the work, and then asked him if he was resolved to persevere and go through every difficulty. He answered, "I am resolved to try, for I cannot bear the idea of living and dying in ignorance." He seems at this time to have been urged on by an ardent desire to obtain an education, without reference to any particular profession.

Having a few cents, he obtained a Latin Grammar, but very soon became discouraged at the very appearance of the book. One day he said to his teacher, "I am discouraged, and believe I shall give up the idea of getting an education." His teacher simply reminded him of his

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resolution, and he was never afterwards known to think of giving up his object.

While studying the Greek Testament, he frequently went to hear John Murray, the Universalist preacher, and would afterwards be found making inquiries into the meaning of certain passages in the Bible. He was often prying into religious subjects, and would ask questions of a theological nature, till his teacher would tell him, 'that was no time nor place to study theology.' Says his teacher, "I was obliged to oppose him on these subjects, and tell him to let them alone, and attend to the idiom of the Greek language, but he would not be stopped, he persevered in his theological questions."

At an evening party in Roxbury, soon after Samuel began to study, the conversation turned upon young Newell. Some of the most literary men in Roxbury were present. Mr. Smith observed; "Samuel is a good honest boy, but he tries to read and study so much that he is good for nothing else." His teacher spoke well of him as a scholar; a paper was at once started, and money enough subscribed to defray the expense of his board while fitting for college.

Having spent two years at the academy in Roxbury, he entered Freshman in Harvard College, in the fall of 1803. Soon after he entered college he appeared to be serious; he often attended Dr. Stillman's meeting in Boston, but whether he indulged a hope at that time, is not known. However, he joined Dr. Porter's church in Roxbury, October 14th, 1804. He entered college as a Regent's Freshman, (i. e. he was to ring the bell, &c. for which he received his board and tuition.) His character as a scholar, was good; and at his graduation he was appointed to a 'forensic dispute.' By teaching school part of the time, and by various services while at college, he defrayed most of the expense of his education. He

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borrowed a small sum, but paid it after he left college so that he may be said to have defrayed the expenses of his own education.

Towards the latter part of his collegiate course, his mind was very deeply affected on religious subjects; he felt that he had done wrong in making a profession; and for some time he was in such darkness, as to absent himself from the communion. At length however, he obtained peace of mind.

After leaving college, Mr. Newell spent the following winter in Roxbury, as an assistant to his former teacher; and then went to take charge of an academy in Lynn, Mass. Here he intended to remain several years; but Providence had otherwise ordained, and he entered the Seminary at Andover, in the fall of 1809, in the class with Hall, Judson, and Nott. It was here in the company of these men, with Mills and others, that he decided upon the life of a Missionary. He left the Seminary in the fall of 1810, and afterwards preached for some time in Rowley, near Newburyport, Mass.

In June 1811, with Mr. Hall he went to spend the summer and following autumn in Philadelphia, in the study of medicine. He returned in the winter, and was ordained February 6, 1812, at Salem, Mass., in company with Messrs. Hall, Judson, Nott, and Rice.

In October of 1810, he was first introduced to Miss Harriet Atwood of Haverhill, Mass., a very devoted young lady, at that time seventeen years of age. A few months afterwards, Mr. Newell proposed to her to accompany him, as the partner in his missionary labors. The anxiety and distress which this proposal occasioned, were very severe; but after much deliberation, she decided to accompany him; and on the 9th of February, 1812, they were married.

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On the 19th of the same month, Mr. and Mrs. Newell, with Mr. and Mrs. Judson, sailed from Salem for Calcutta, and arrived on the 17th of June. They were immediately invited to Serampore, about fifteen miles up the river, by the Baptist missionaries, with whom they remained four or five weeks. While there, Mr. Newell wrote the following letter to Dr. Prentiss of Roxbury, his former teacher.

Serampore, July 14, 1812.

Dear Sir,

The interest you have always taken in my welfare, and in my plans and pursuits in life, and particularly since I have devoted myself to the work of the ministry, leaves me no room to doubt, but that a letter from this distant land would be interesting and acceptable to you. While I am writing to you, I cannot but go back in thought to the year 1801, when you found me, a poor, ignorant, and friendless boy; and I cannot but acknowledge again, as I have often done, that the encouragement and friendly aid, which I then received from you, was that which under the Providence of God, gave a new turn to all the succeeding events of my life. To you, probably, as the instrument of God, it is owing, that I am now a minister of Christ in heathen lands, and not a day-laborer in America. How wonderful are the dispensations of Providence! Permit me, dear Sir, to renew my professions of gratitude for all the kindness you have shewn me. It is with sentiments of real pleasure that I recollect the continued and increasing friendship that has subsisted, and I hope, still subsists between us. I hope and trust, it is built on a foundation that will render it perpetual, on those feelings which are peculiar to such as have felt the bitterness of sin, and have found relief only from a Saviour's blood. If so, though we may meet no more on earth, yet we shall

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meet in a better world, where it will only increase our joy, that we have been separated for a few days on earth

Affectionately yours,

SAMUEL NEWELL.

Being ordered by the Bengal government to leave the country, Mr. and Mrs. Newell sailed for the Isle of France (a small island in the Indian ocean east of Madagascar, and under the British dominion,) August 4, 1812. By contrary winds and bad weather, they were driven about in the bay of Bengal without making much progress during the whole of that month. About the 27th of the month, it was discovered that the vessel had sprung a leak; and on the 30th, the leak had increased to such an alarming degree, as to render their situation extremely perilous. A consultation of the officers was called, and it was determined to put about immediately, and make the nearest port, which was Coringa, a small town on the Coromandel coast, about 500 miles from Calcutta. They arrived safe in port, Saturday, September 5th. After a fortnight's detention they re-embarked, and on the 8th of October, Mrs. Newell became the mother of a daughter. In consequence of a severe storm of wind and rain, the child took cold, and on the evening of the fifth day, expired in its mother's arms. The next day, they buried it in the ocean. On the 31st of October, they came to anchor in the harbor of Port Louis, the capital of the Isle of France. Mrs. Newell was now much reduced by consumption. Every effort was made for the restoration of her health; but in vain. She died on Monday, November 30th, 1812, aged 19 years. In writing to her mother, giving an account of her death, Mr. Newell says; "Come then, and let us mingle our griefs and weep together, for she was dear to us both; and she too is gone. Yes, Harriet your lovely daughter is gone, and you will

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see her face no more! My own dear Harriet, the wife of my youth, and the desire of my eyes, has bid me a last farewell, and left me to mourn and weep. Yes, she is gone. I wiped the cold sweat of death from her pale emaciated face, while we traveled together down to the entrance of the dark valley. There she took her upward flight, and ascended to the mansions of the blessed! Oh, Harriet, my heart bleeds afresh at the sound of thy name; and yet I love to repeat it, and to dwell upon the sound. Thy last sigh tore my heart asunder, and dissolved the charm which tied me to the earth."

Mr. Newell remained at the Isle of France about three months after the departure of his beloved companion to her heavenly rest. On the 24th of February, 1813, he embarked for Ceylon, whence, after a year spent in doubt and uncertainty as to his future movements, he sailed for Bombay, and joined his missionary brethren, Hall and Nott, March 7th, 1814. There being a prospect that he might here pursue the objects of his mission without interruption, he immediately commenced the study of the Mahratta, which is the vernacular language of Bombay. In September of the following year, Mr. Nott was compelled by the state of his health to leave the mission; and Messrs. Hall and Newell were left alone, the only Protestant Missionaries to the millions of Hindoostan, with the exception of a single Armenian brother at Surat. In November 1816, Mr. Bardwell and his wife joined the mission, and were received with great joy.

The following is an extract of a letter from Mr. Newell, directed to Mr. M——, of Andover, who had been a classmate and an intimate friend of his, in college.

Bombay, July 14, 1816.

Dear Sir,

If I had time, I could tell you many curious things

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about this country and the people here; but I have so little time for writing, that (except my letters to the Board, in which it is more necessary to be particular) I can do little more than to tell my friends that I remember them and love them. There are many curious books in the languages of this country, the contents of which I know would be very interesting to you. The reading of the Hindoo books has hitherto been my principal employment, since I came to this country; and I shall probably continue to read them more or less through life. It is the intention of Mr. Hall and myself to compose a *Hindoo Pantheon*, and some other things of the kind, as soon as we feel ourselves qualified. At present we should be liable to commit endless blunders; and we think it needless to add any more to the blunders that have already been made by those who have written on India. Even the Asiatic Researches, are full of mis-statements, groundless assertions, whimsical theories, &c. (but you must not tell any body that I say so.) With some exceptions, (such as Sir William Jones, and others of the same stamp) those who have written on subjects relative to this country, have been uneducated men. The Company's servants who are sent out to this country, are generally of that description. Almost none, except the professional men, (and many of them need not be excepted) have had a liberal education. But when they get here, they are the lords of the land, and of course think themselves capable of doing any thing. They lay down propositions, involving the most important consequences, and for proof, seem to think it quite sufficient to bring a few far-fetched analogies, a thousand of which would not amount to a probability.

When I think of the walks and talks we used to have at Cambridge and Haverhill, I feel melancholy. You know I brought with me *one friend*, who would have

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supplied the place of all the rest; but she too is gone! Still, all things considered, I cannot say I am less happy than I was in America.

Affectionately yours,

SAMUEL NEWELL.

On the morning of March 26th, 1818, Mr. Newell was married to Miss Philomela Thurston, who went out with Messrs. Graves and Nichols in the fall of 1817, and arrived in Bombay on the 23d of February following. After his death, his wife married Mr. Garrett in March 1822; and after the death of Mr. Garrett which happened in 1831, Mrs. Garrett, with her two children, retuined to this country, and arrived at Salem in March, 1832. She is now living with her friends in New York.

Mr. Newell continued a faithful Missionary in Bombay until his death. He was seized with the epidemic, spasmodic cholera on the morning of May 29th, 1821, and died at 1 o'clock the next morning, aged nearly 37, after seven years' residence in Bombay. The following account of his sickness and death, is contained in a joint letter of the Missionaries at that station. "What shall we say? Our dear brother Newell is no more! On the 30th of May, at 1 o'clock, A. M., he breathed out his soul, we trust, in the arms of his Saviour. His disease was the cholera, which has raged awfully in this region for some time past. This dreadful disease, within four years, has swept over India, Burmah, and the Asiatic Islands, and hurried millions to the tomb. The scythe of death is sweeping all around us. From 60 to 100 are dying daily in Bombay. On Monday evening, May 28th, Mr. Newell was somewhat indisposed, and his rest was disturbed that night. He was worse on Tuesday morning, but it was not till 9 or 10 o'clock, that there was any apprehension that it was the cholera. At that time, the

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disease had made so much progress that no medical treatment could avail. The victory of the disease was so rapid and complete, that his last hours were quiet, and he sunk into the arms of death without a struggle or a groan. Brother Newell's remains were deposited in the English burying ground, on the afternoon of Wednesday, May 30th. In his sickness, his head was early affected. He made but a single remark, by which it appears that he knew what his disease was. When asked by his agonized wife, if he could not bid her farewell, he answered by shaking his head, and affectionately pressing her hand."

The following character of Mr. Newell is contained in the Report of the American Board for 1822. "As a Missionary, Mr. Newell was distinguished by great tenderness of feeling, uncommon modesty, and a low estimate of his own attainments. The woeful condition of the heathen oppressed him much; and a view of the magnitude and responsibility of the work in which he was employed, weighed heavily upon him. Though generally enjoying comfortable health, he had many presentiments, as his letters testify, that he should continue but a little while in his allotted station. But whatever might be the divine will concerning himself, and the termination of his labors, he earnestly desired the prosperity of the mission, the triumphs of divine truth, and the exaltation of his Redeemer."

Mr. Newell did not possess a vigorous physical constitution,—his health was rather delicate. His personal appearance was prepossessing; and in his manners, he was unusually modest and unassuming. He possessed in a high degree the qualifications for intimate and lasting friendship. In how great a degree he was susceptible of the higher and more delicate sensibilities of our nature, a judgment may be formed from his letter to Mrs. Atwood,

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informing her of the death of his beloved Harriet. Few young men, it is believed, have had the good fortune to enlist and entwine forever about them, the best affections of so large and valuable a circle of Christian friends, as did Mr. Newell during his residence at the Seminary, and the few subsequent months, previous to his embarkation for India.

SAMUEL NOTT.

SAMUEL NOTT, son of Samuel and Lucretia Nott, was born at Franklin, New London county, Conn. Sept. 11, 1788. His father, the Rev. Dr. Nott, has been the minister of the Congregational church in Franklin for more than fifty years; and last year (1832) preached his half-century sermon. Mr. Nott was admitted to his father's church in May, 1805. His education was commenced in early childhood, and was pursued with his father, until he became a member of Union College, which was in November, 1805. Here he graduated in July, 1808. He pursued his Theological studies one year at the Seminary in Andover, where he continued till the fall of 1810. He was licensed to preach in May, 1810, at Thetford, Vt.

He was one of the five who were ordained Missionaries at Salem, Mass. February 6, 1812; he was married February 8th, and on the 18th of the same month, sailed from Philadelphia for Calcutta, at which place he arrived some time in the following August. Like the other missionaries, he was driven from the dominions of the East India

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Company, and with them also obtained permission to retreat to the Isle of France. Instead however, of going to the Isle of France, he sailed for Bombay, where he arrived February 11, 1813. Here, through the forbearance of government, he was allowed to remain; but was in constant danger of being driven from the country at any moment. Under all these embarrassments, in connection with Hall and Newell, he commenced his missionary labors. But his health soon failed him. In his own opinion, and in that of physicians whom he consulted, there was no probability that he would be able to apply himself vigorously to the duties of his station, and little probability that his life would be prolonged any considerable time, in that climate. Accordingly he took leave of the Mission, Sept. 7, 1815, and arrived in this country, August 14, 1816, having been absent about four years and a half.

Mr. Nott's health was not materially improved by the voyage. For five years he was ill and attended to but little business. His health being however somewhat improved by this time, he was settled as Pastor at Galway, N. Y., where he remained six years. Since that time he has been settled at Wareham, Mass. where he now resides.

LUTHER RICE.

Luther Rice was graduated at Williams College in the fall of 1810, and spent the succeeding year in the Theological Seminary at Andover. Uniting himself with

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Messrs. Hall, Judson, Newell, and Nott, in their plans to effect a mission to India, he was ordained with them on Thursday, the 6th of February, 1812, at Salem, Mass. The sermon was preached by the Rev. Dr. Woods. On the 18th of February, in company with Messrs. Hall and Nott, he sailed from Philadelphia, for Calcutta, where they landed on the 8th of August. Mr. Rice about this time adopted Baptist principles, and was immersed on the 1st of November after his arrival in Calcutta. Being obliged to leave the dominions of the East India Company, he took passage in December for the Isle of France. The change of views in Messrs. Judson and Rice on the subject of baptism, naturally led to a dissolution of their connexion with the American Board, and threw them upon their own resources, or the event of some new arrangements at home. It was thought expedient that Mr. Rice should return to this country, and endeavor to awaken a spirit of Missions among the Baptist churches. Accordingly, he left the Isle of France, March 15th, 1813, taking passage to the Brazils, and arrived in this country in September. He was welcomed on his arrival with great affection, and was successful in a very short time, in awakening such a spirit of missionary exertion in the Baptist churches, that a large number of Missionary Societies were formed in various parts of the country; and in April, 1814, the Baptist General Convention was formed in Philadelphia. One of the first acts of the Convention was to appoint Mr. and Mrs. Judson as their Missionaries, leaving it to their discretion to select a field of labor. Mr. Rice also was appointed a Missionary, but was requested to prosecute for a while, his agency, in forming Auxiliary Societies, and collecting funds. He was for several years, the Agent of the Baptist General Convention; and exerted himself, not only in relation to mission-

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ary concerns, but also for the establishment of Columbian College, in the District of Columbia, which was incorporated by Congress in February, 1821.

SAMUEL JOHN MILLS.

SAMUEL JOHN MILLS, son of the Rev. Samuel John Mills, was born April 21, 1780. His father has been for more than fifty years a minister in Torringford, Litchfield County, Conn.; and his mother was the daughter of Samuel Robbins of Weathersfield, in the same State. His childhood and youth were chiefly spent under his father's roof. He seems early to have imbibed the missionary spirit, as was indicated by an observation of his when about eighteen years of age, "that he could not conceive of any course of life, in which to pass the rest of his days, that would prove so pleasant, as to go and communicate the Gospel salvation to the *poor heathen*." His attention was directed to this subject by remarks, which in his childhood he had often heard from the lips of his mother. She was a *Missionary woman*, and frequently spoke of Brainerd, and Eliot, and other missionaries; and as she dwelt upon the glorious cause in which they were engaged, he once heard her say respecting himself—"I have consecrated this child to the service of God as a Missionary." This remark made an impression on his mind, that was never effaced.

It was a heart yearning over the miseries of perishing millions, that first led him to think of acquiring an education with a view to the gospel ministry. Having con-

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sulted his parents, and unfolded his whole purpose, which was no less than to devote his life to the cause of Missions in foreign lands; and having received their approbation and blessing, he decided upon his course of life, and entered Williams College, in the spring of 1806. While he was a member of college, there was a revival of religion in that Institution, in promoting which, he was chiefly instrumental; and some of those whom the American church has sent into the seclusions of our own wilderness, or to the shores of remote foreign lands, will long remember his instrumentality in their conversion. In his Diary he writes: "I long to have the time arrive when the Gospel shall be preached to the *poor Africans* and likewise to *all nations*." His devotion to the missionary cause was early and invincible; but especially after he became a member of college, did the subject of Missions fasten upon his attention, and become the burden of his prayers. After much reflection, he disclosed his views to his more intimate fellow students, Gordon Hall and James Richards, in a manner that deserves to be related. He led them out into a meadow, at a distance from the college, where by the side of a large stack of hay, he devoted the day to fasting and prayer, and familiar conversation on this new and interesting theme; when much to his surprise and gratification, he found that the Spirit of God had been enkindling in their bosoms, the flame which had been so long burning in his own. In the spring of 1808, they organized a Society whose operations and existence were entirely unknown to the rest of the college. The special object of this Society, was *to effect a mission to the heathen in the persons of its members.*

Mills graduated in 1809, in the class of Messrs. Robbins and Richards, who afterwards, at Andover, assisted him in the formation of a *new* Society of Inquiry respecting

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Missions. The following spring, he became a member of the Theological Seminary at Andover. The subject of Missions to the heathen, had already begun to occupy the minds of several of the students, and a number were seriously and painfully inquiring concerning their duty in this important particular. In connection with Messrs. Newell, Judson, Nott, and Hall, he held frequent consultations on this momentous subject, which resulted in a resolution to combine their exertions, for effecting a Mission to foreign lands. There is a beautiful grove that spreads itself in the rear of the College buildings; and "along that shady walk," says one of his fellow-missionaries, "where I have often walked alone, Mr. Mills has frequently been my companion, and there urged the importance of Missions to the heathen. And when he had reached some sequestered spot, where there was no fear of interruption, he would say—'Come, God alone can guide us right; let us kneel down and pray'; and then he would pour out his soul in an ardent supplication for the blessing of God, and the guidance of his Holy Spirit."

Mr. Mills and his companions had now taken their resolution, but where could they look for support? The scheme in this country was a novel one, and they naturally looked abroad for patronage. Accordingly they directed a letter to the Rev. Dr. Bogue, Principal of the Missionary Seminary at Gosport, England, explaining their views, and inquiring if they could be received under the London Society. Their letter was answered by the Rev. Dr. Burder, Secretary of the Society, in very kind terms, expressing the high satisfaction it would afford the Society to receive them, if their testimonials should be found satisfactory. But they were unwilling to put themselves under the direction of a foreign society, if any method could be devised of support from home; and it

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is to these men, that the American Board of Commissioners for Foreign Missions owes its origin.

After leaving the Seminary, we find Mr. Mills actively engaged in plans of benevolence. In 1812 and 1813, with the Rev. John F. Schermerhorn, he made a missionary tour through the western and southern sections of the United States. He made a second tour with the Rev. Mr. Smith in 1814 and 1815, and ascertained that in March 1815, not a Bible in any language could be found for sale, or to be given away, in New Orleans. In this city he distributed many Bibles in French and English, and visited the sick soldiers. He estimated that 76,000 families at the south, were destitute of the Bible, and at the close of his report to the Missionary Society of Connecticut, under whose direction the tour was performed, suggested the establishment of a National Society, like the British and Foreign Bible Society.

Mr. Mills was ordained in company with several Missionary brethren, at Newburyport, Mass., June 21, 1815.

The plan of the United Foreign Mission Society originated with him, while residing with Dr. Griffin at Newark, N. J.; as did also the African School, which existed a few years at Parsippany, near Newark. He attended the first meeting of the American Colonization Society, Dec. 28, 1816; and was immediately appointed, with the Rev. Ebenezer Burgess, now of Dedham, Mass., to visit England, and to explore the coast of Africa for the Society. He sailed in November 1817, and in a wonderful manner escaped shipwreck on the coast of France. As the ship was drifting towards a ledge of rocks, the captain, despairing of preservation, jumped into the boat with his two sons, all of whom were lost. A strong current, as the ship approached the rocks, carried her along in a line nearly parallel to the rocks, just grazing on a shoal of sand!

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Mr. Mills and his companion, sailed from England for Africa, Feb. 3, 1818, and arrived off the coast, on the 12th of March. After a laborious inspection of more than two months, they embarked on their return May 22, 1818. Mr. Mills took a severe cold early in June, which was succeeded by a fever, of which he died, June 16, 1818, aged 35 years. He was buried in the depths of the ocean.

His memoir by Rev. Gardiner Spring, D. D. of New York city, was published in 1820, and a second edition was issued in 1829.

JAMES RICHARDS.

James Richards, second son of James Richards, Esq. was born in Abington, Plymouth county, Mass., Feb. 23, 1784. While quite young, his parents removed to Plainfield in the same State. His early education was strictly religious, and he became a hopeful subject of divine grace at thirteen years of age; though he did not unite with the church until six years after this time.

Being a young man of respectable talents, and ardent piety, he was early desirous of obtaining a liberal education, that he might be prepared to preach the Gospel. The peculiar circumstances however of his father's family, prevented him from attending to the studies preparatory to a collegiate education, till he was nearly twenty years of age. At the age of twenty-two, he entered Williams College. Here he became acquainted with Samuel J. Mills, who was his class-mate; and a very intimate

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friendship was early formed between these kindred spirits. Mr. Richards was one of that little band of brethren to whom Mills first unfolded his plans, and in whose breasts he found a ready sympathy. Together they examined the subject; together they sought divine direction.

When Mr. Richards first entered on a course of study, preparatory to preaching the Gospel, he contemplated no extensive field of labor. To be useful in some small destitute parish, appears to have been the extent of his most ardent hopes. The idea of his preaching the Gospel to distant heathen, had then probably never entered his own mind, or the minds of his parents. But when in College, he began to converse with Mills and others, on the deplorable condition of pagan nations; the sphere of his vision enlarged; and before the end of his third year in College, he had come to the fixed purpose of spending his life among the heathen; a purpose from which he was never afterwards known for one moment to swerve, and which was formed with the single reservation—*if the Lord will.*

His parents were as ready to give him to the heathen, as he had been to consecrate himself. His father, now an aged officer in the Congregational Church in Plainfield, Mass., once said to him, "James, when you think of leaving your father's house, and all your connections and friends, and your native land; and when you think of the trials and hardships to which you will be exposed; do you not sometimes feel like giving back?—does not your heart recoil?" "No Sir," he replied, "never for one moment."

Mr. Richards graduated in 1809, and the same year became a member of the Theological Seminary at Andover. Here he labored with diligence and success in promoting a spirit of Missions among the students of the Seminary; and he was one of that little company who presented to the Association of ministers in Massachusetts,

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the Memorial on the subject of Missions, inserted in the notice of the Society of Inquiry, page 16; although his name does not appear on the minutes of the Association.

In a letter to his parents, dated Andover, July 4, 1810, he says: "The time I hope is not far distant, when some from New England, and *perhaps from this Institution*, will sacrifice every thing that the world holds dear, to carry the news of salvation to those who never heard of a Saviour. Last week, four of the brethren presented themselves before the General Association of Massachusetts, declaring it to be their determination to spend their lives among the heathen. You may think it strange that my name was not among them; but these four were thought a sufficient number; and all of them except Mills, are of more advanced standing than myself."

In September, 1812, Mr. Richards finished his Theological studies at Andover, and became a preacher of the Gospel. In November following, under the direction of the American Board, he entered the Medical school at Philadelphia; where, for nearly two years, he prosecuted his studies with diligence and success. He spent a considerable part of the following year, in preaching to a people, who, previously to his going among them, had been much divided; but, in consequence of the blessing of God on his labors, were united again, and enjoyed a refreshing revival of religion. They urged him to remain and become their pastor; but his previous arrangements would not permit him to think of complying with their request.

In May, 1815, he was married to Miss Sarah Bardwell, of Goshen, Mass., and on the 21st of June following, was ordained at Newburyport, in company with Messrs. Mills, Warren, Meigs, Bardwell, and Poor. He embarked for Ceylon, in company with eight missionary brethren and sisters, on the 23d of October. When afterwards asked,

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how he could refrain from weeping at the time of leaving his native country and all that was dear to him there, he replied, "Why should I have wept? I had been waiting with anxiety almost eight years, for an opportunity to go and preach Christ among the heathen. I had often wept at the long delay. But the day on which I bade farewell to my native land, was the happiest day of my life."

Soon after his arrival at Ceylon, Mr. Richards was attacked with an inflammation of the eyes; and in September, 1817, he was obliged to desist from preaching and from study, in consequence of a cough and weakness of the lungs. In April, 1818, accompanied by Mr. Warren, he sailed for Capetown on the Cape of Good Hope, for the recovery of his health. There the beloved Warren took his departure for a better world, and left his friend and brother to pursue his earthly pilgrimage alone.

In the latter part of November, 1818, he embarked for Madras, a city in the south of India, where he arrived about the middle of January. He soon returned to Ceylon, and for a time enjoyed a considerable degree of health and strength. Early in April, 1820, he began to recover his voice, so as to be able to speak aloud for the first time, (except for a few days on his voyage from the Cape to Madras,) for more than seventeen months; and during the subsequent year, he was able to do much for the benefit of the mission.

On the evening of June 29th, 1822, he was attacked with severe pain in his right side, which continued several hours. The pain in his side returned on the three following days; and on Monday, the 1st of July, it was excessively severe, and continued nearly six hours. On the 19th of July, his symptoms became more alarming, and his distress became very great, so that it was ne-

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cessary for several persons to be constantly employed in brushing and fanning him.

On the morning of August 2nd, Mrs. Richards rose early to relieve the brother who had watched with him, and found him very quiet and comfortable. A season of severe coughing, however, soon came on, and he was much distressed during the day. About 3 o'clock the next morning, he sent for his wife, who, when she came, found him in great bodily distress. A little before 7, Dr. Scudder arrived, and approaching his bed, said, 'Well, brother Richards, it is almost over.' Joy beamed in his countenance as he looked up and said, 'Yes, brother Scudder, I think so—I hope so. O Lord Jesus, come quickly!' About 11 o'clock he quietly fell asleep, August 3d, 1822, aged 38 years.

A more extended notice of Mr. Richards may be found in the Missionary Herald, vols. xix and xx.

EDWARD WARREN.

EDWARD WARREN, the fourth and youngest son of Mr. Thaddeus Warren, was born of pious parents, Aug. 4, 1786, at Marlborough, Middlesex County, Mass., where he spent the early part of his life. When he was fifteen years old, he went to Middlebury, Vt. with the intention of learning a mechanical trade of an elder brother; but his health failing, he altered his purpose, and turned his attention to study. He returned to his native town early in 1803, and commenced, in the grammar school, his classical studies preparatory for College, which he finished at

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Leicester Academy the next year, and joined the sophomore class in Middlebury College in 1804. He was, however, unable to study for more than a year while in College, and did not graduate till 1808; after which he immediately commenced reading law, under the direction of Samuel Miller, Esq. at that time an eminent attorney in Middlebury. He pursued this study till the winter of 1809—10, when a happy change taking place in his religious views, he was led to the determination of studying divinity, and soon after entered the Theological Institution at Andover, where he completed his professional studies in 1812.

While at the Seminary, having turned his attention to Eastern Missions as the scene of his future labors, he pledged his services to the American Board, and committed himself to their direction and patronage. Under their superintendence, he spent the greater part of the two succeeding years after leaving Andover, at Philadelphia, in attending the lectures of the Medical Institution, and qualifying himself for the practice of physic and surgery. He also attended a course of medical lectures in company with Mr. Richards, at Dartmouth College, in 1811. With the important qualifications for missionary labor, of a vigorous understanding, finished education, and devoted heart, he was ordained June 21, 1815, in connection with Messrs. Mills, Richards, Meigs, Bardwell and Poor, expecting soon to embark for the East. Immediately after this event, he was seized with bleeding at the lungs; and his friends became seriously apprehensive, that, even if life were spared, he would be unable to endure the peculiar fatigues of a foreign mission. The partial restoration of his health, and the hope that the voyage and the climate of India might prove salutary, induced the Prudential Committee to favor his embarkation for the contemplated field of labor. He sailed from Newburyport, Oct. 23, 1815, and

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after a prosperous voyage, arrived with his brethren at Colomb , the capital of Ceylon, March 22, 1816. From this place, after a residence of three months spent in preaching the gospel, and instructing the children of European residents, he removed in July to Tillippally, in the district of Jaffna, in the north of Ceylon; a station which had been designated by the brethren, as the permanent seat of his labors. Here, in connexion with the Rev. Mr. Poor, his associate, he devoted himself with great assiduity, to acquiring the Tamul, the language of the district; instructing the children of the natives; favoring the helpless sick with medical aid; and preaching with the assistance of interpreters, the gospel of Christ. His health was now for a time very considerably improved; but on the 13th of August, 1817, after laboring at the station a year with increasing prospects of success, he experienced a return of his hemorrhage, from which period he continued to decline till the day of his death. He was immediately removed to Jaffnapatam, where he received the utmost attention, in the family of James N. Mooyart, Esq. an obliging friend of the missionaries. From this place, he was removed in October to Colombo, that he might be less exposed to the rains of the season then approaching. Here he continued to languish, till the spring of 1818, when, together with Rev. Mr. Richards, his companion in the mission, and now also in sickness, he sailed for the Cape of Good Hope. The former part of the voyage proved beneficial, but the latter part of it was disastrous. They were kept out of port fourteen days, by cold and adverse winds, after having made sight of land. The symptoms of his disease now wore a more decided aspect; and on the day after his arrival at Capetown, his case was submitted to a council of three physicians, who considered his recovery altogether hopeless. Here he ended his days, August 11, 1818, aged 32, in the house of the Rev.

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Mr. Thom, a missionary under the patronage of the London Missionary Society. His last words were; "Is this death?—Is this death? Yes, it is death—it is death. Come, Lord Jesus, come quickly. To-day I shall be with Christ. Tell brother Richards, tell the brethren at Jaffna, to be faithful unto death."

The preceding notice is taken substantially from the Boston Recorder, for 1819, page 100.

BENJAMIN CLARK MEIGS.

Benjamin Clark Meigs, son of Phinehas and Sarah Meigs, was born in Bethlem, Litchfield County, Conn., August 9, 1789. His father was a physician, a native of Bethlem, and resided in that town until his death, which occurred August 12, 1805. His mother was a native of Woodbury, about eight miles from Bethlem. She is now the wife of the Rev. John Griswold, of Pawlet, Vt.

Mr. Meigs commenced and finished his preparatory studies, with the Rev. Azel Backus, Pastor of the Congregational church in Bethlem, who had for many years kept a school to prepare young men for college, which he continued until he was removed from that place, to the Presidency of Hamilton College, in 1812. As Dr. Backus lived but a few rods from Dr. Meigs', Benjamin boarded at home while pursuing his preparatory studies. In September 1805, soon after his father's death, he entered the Freshman class in Yale College, being then sixteen years of age. Here he completed the regular course in 1809. About the middle of his college course, he made a

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profession of religion, and united with a church in New Haven. Soon after he graduated, he took a select school in Bedford, Westchester County, N. Y., where he continued about a year and a half. After leaving his school, he went to Vermont to visit his mother, in May 1811, and from thence to Andover, where he entered the Junior class in advance. For this advanced standing he had already qualified himself by private study, as ever after he left college, he had been resolved to finish his education at Andover. From the time that he made a profession of religion, the missionary cause seemed to lie near his heart; and before he had completed his term at Andover, he had formed his determination, and together with some others, gave himself up to the American Board.

In his letter offering his services to the Board, dated Andover, Sept. 14, 1813, Mr. Meigs says: "It is now more than two years since my mind has been seriously impressed with the subject of missions to the heathen; particularly with the importance of sending missionaries from this country. During this period, I have made it a subject of serious investigation. My ideas of the importance of the work, and my belief that it is the duty of some personally to engage in it, have been continually strengthened. I have prayerfully examined the subject, and sought the illumination and direction of the spirit of God, that I might discover the path of duty, and be inclined to walk in it. The result has been, a fixed determination to devote myself to the service of God in this work."

Immediately after leaving Andover, which was in the fall of 1813, Mr. Meigs went to Vermont, and spent the following winter in preaching to the people in Rupert. During that winter, there was a powerful revival of religion in Pawlet, distant about six miles from Rupert. Here he spent much of his time in attending meetings,

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and in visiting from house to house. In the spring he went to Connecticut, and preached some time in Litchfield, South Farms, and afterward in Bethlem his native town. In the fall of the same year, 1814, he went to Fitchburg, Mass., where the Rev. Dr. Worcester, first Secretary of the American Board, was once settled. Here he had an urgent call to remain, which owing to the peculiar, divided state of the people, and the prospect of being able to do much good, was extremely trying to his feelings. He did not however feel it to be his duty to relinquish the great object of a missionary on which his heart was fixed; though he knew not at that time, as any door would be opened in Providence for him to enter upon that work.

On the 21st of June 1815, he was ordained at Newburyport, in connection with Messrs. Mills, Richards, Warren, Bardwell, and Poor. The sermon was preached by the Rev. Dr. Worcester, of Salem, from Acts xvii. 16.—About the last of August, he was married to Miss Sarah Mariah Peet, of Connecticut. Immediately upon his marriage, he took a circuitous route from New York to Portsmouth, and went to Vermont to take a final leave of his mother and other friends in Pawlet. After a short visit, he bade them adieu; and on the 23rd of October, 1815, sailed from Newburyport for Ceylon, where he arrived March 22, 1816. His first business was the acquisition of the language. It was soon decided that Messrs. Richards and Meigs should attempt an establishment at Batticotta, six miles north-west of Jaffnapatam; but it was not until June, 1817, that they fixed their residence there. Mr. Richards was soon called away by the state of his health, and in 1819, the Rev. Henry Woodward succeeded him at Batticotta.—March 9th, 1823, the second daughter of Mr. Meigs, Sarah Maria, died very suddenly of the locked-jaw, while he was absent on a journey to

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Colombo. The same year Mr. Poor removed to Batticatta, to take the superintendence of the Central School, intended as preparatory to a native mission college; and his place at Tillipally was supplied by Mr. Woodward.—August 22, 1831, Mr. Meigs was again afflicted, by the sudden death of his oldest daughter, Harriet. She did not die, however, without hope, having been received into the church about a month previous to her decease. Mr. Meigs' station is now at Batticotta, where he has uniformly labored since his arrival at Ceylon.

JOSEPH R. ANDRUS.

JOSEPH R. ANDRUS, son of Ethan Andrus, Esq. was born in Cornwall, Addison County, Vt., in 1791. He was a remarkably pleasant and obedient child, and always fond of books and of study. He was admitted as a member of Middlebury College, in August, 1808. During a revival of religion, in the autumn of 1809, he was hopefully converted; and in the following March, he united with the Congregational church in Middlebury. As a scholar he was very respectable, and as a Christian, his deportment was truly exemplary. When he received the honors of college at the commencement in August, 1812, he delivered a eulogy on Whitefield; the excellence of which was attested, not only by the best attention, but also by the tears of a crowded audience. After this, he pursued his theological studies one year at New Haven, under the direction of the late Dr. Dwight. He afterwards studied one year in the Seminary at Andover;

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when, in consequence of sickness and bereavement in his father's family, he was called home.

Mr. Andrus' views of the doctrines of Christianity never underwent any material modification after he professed religion; but in consequence of some change of sentiment respecting the order and government of the church, he decided on entering the ministry by episcopal ordination. In the spring of 1815, he went to study with Bishop Griswold, then residing at Bristol, R. I.; and in June of the following year, he received ordination. He preached about six months in Marblehead, Mass., and afterwards a short time in the northern part of the State of Vermont. In the spring of 1817, he went to Virginia, where he spent the principal part of four years. At Cedar Grove, Waterloo, and various other places, his ministrations were in a high degree useful; and many were evidently seals of his ministry. Of these, a considerable number were slaves; whom he rejoiced to behold as the Lord's free-men.

On the 21st of January, 1821, Mr. Andrus, with a company of free-blacks, sailed for the western coast of Africa, as first Agent of the American Colonization Society; and on the 8th of March, arrived at Sierra Leone. Mr. Andrus, and Rev. Samuel Bacon, the United States Agent, sailed down the African coast to the rivers Mesurado and St. Johns, for the purpose of obtaining a more eligible place of settlement for the African Colonists from America. They arrived at Cape Mesurado on the 27th of March, and came to anchor in the St. Johns, on the first of April. Six days after, they had an interview with the king of the Bassa country. Having made a contract for a considerable tract of land, they returned, and arrived in safety on the 27th of April at Sierra Leone.

It is worthy of remark, that very soon after Mr. Andrus began to hope in the mercy of God, his thoughts

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were turned to the forlorn condition of the Africans; and he even then expressed the opinion, that something would soon be done for their deliverance and salvation.

Having been an eye-witness of the ignorance and wretchedness of the Africans in their own country, he decided on visiting America, resigning his office as Agent, and returning back to Africa in the simple character of a Missionary. With this view, he had engaged a passage to one of the West India Islands, and was soon to embark. But as Mr. and Mrs. Bacon were very sick, Mr. Andrus kindly proposed to remain, and to give them the opportunity of returning. This arrangement proved fatal to Mr. Andrus. His labors were arduous, and he continued to discharge the duties of his office, till the 21st of July, when he was taken ill of a fever, and died the Saturday following, July 28, 1821, aged 30 years. He had in a measure recovered, and one hour before his exit, was engaged in writing.

This notice is extracted from the Memoir of Rev. Levi Parsons, second edition. pages 54—57.

HORATIO BARDWELL.

HORATIO BARDWELL was born in Belchertown, Hampshire County, Mass., Nov. 3d, 1788. His parents, Elijah and Sarah Bardwell, in 1803, removed with their family from Belchertown to Goshen, Mass., where they have since deceased. Mr. Bardwell united with the church in Goshen, in February 1808. Previously to this, he had made some advance in preparation for college. In 1809, he went to Stamford, Conn., where he pursued his studies

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under the tuition of his brother-in-law, Rev. Wm. Fisher, till November 1811, when he entered the Theological Seminary at Andover, where he went through the usual course. He received an honorary degree of A. M. from Dartmouth College in 1814—was licensed to preach the gospel, by the Haverhill Association July 6, 1814—was ordained a Missionary, at Newburyport on the 21st of June, 1815,—and sailed for India, from the same place, October 23d of the same year.

After residing some years as a Missionary in Bombay, he suffered greatly from severe and repeated attacks of inflammation of the liver, induced by a tropical climate. In accordance with the advice of his physicians and colleagues of the mission, he returned to this country in 1821, having been gone a little more than six years. His health, though greatly improved by the voyage, was not restored. After laboring as an Agent for the Board, as his health would permit, for nearly two years, and being convinced that his health would not justify his engaging again in missionary labor, he requested and received a dismission from the service of the Board. In October 1823, he was installed pastor of the church in Holden, Mass. In October 1826, soon after the intelligence was received of the death of Rev. Gordon Hall, Mr. Bardwell received an invitation from the Board to revisit the Bombay mission in its then enfeebled state, and labor for the space of two or three years, leaving his family in this country. The question was submitted to an ecclesiastical council. The council having taken medical advice, decided that, after having suffered so much in India from inflammation of the liver, there was no reasonable prospect that he would be able to labor in the same climate even for a short time. Mr. Bardwell continued in the ministry at Holden, till the 20th of February 1832, when having received from the A. B. C. F. M.,

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the appointment of General Agent for the New England States, he requested and received a dismission from his people. In the labors of this Agency he is now employed.

DANIEL POOR.

DANIEL POOR, son of Joseph and Mary Poor, was born at Danvers, Essex County, Mass., June 27, 1789. His parents are both dead; his father was long a deacon in the second church of Danvers. He became hopefully pious at the age of about 10 or 12 years; and united with the church in his native town, Sept. 8, 1805, while a member of Phillips Academy in Andover, where he commenced his studies with reference to the ministry. His attention was early directed to the subject of Missions, principally by the intelligence from the mission at the Society Islands. His parents took the "Connecticut Evangelical Magazine," which he read with deep interest; often spending whole evenings in talking with his mother on the subject, and in reading to her accounts of the mission; a turn of mind which she cherished with great assiduity. He thought much and spoke often of being a Missionary, even before going to Andover. He may be said, rather to have studied to qualify himself for *missionary* than *ministerial* labors.

His interest in the subject of missions was so great at this time, and so strongly developed, that he was opposed by some of the children in his intention and efforts to obtain an education, on the plea that if he succeeded, he

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would leave them, and go far away, where they should not be permitted to see him. The children often wondered why he was so delighted to have them retire to bed in good season: it was, that he might read to his mother, and converse with her respecting the Otaheitan Mission, and Mr. Vanderkemp's visit to Africa, and warm his own heart and hers, with love and pity for the poor heathen in those and other countries.

He was graduated at Dartmouth College in 1811; spent the three succeeding years at Andover; was ordained at Newburyport June 21st, 1815; and was married, a few days before his ordination, to Miss Susan Bulfinch, whose father is still living in Lynn, Mass.

In October, 1815, he sailed with Messrs. Richards, Warren, Meigs and Bardwell, for Ceylon; and after his arrival, it was decided that he should attempt an establishment at Tillipally, in the northern part of Ceylon. Here he took up his residence in October 1816, and immediately established a school for the instruction of children and youth both in English and Tamul. On the 7th of May, 1821, Mrs. Poor died in the triumphs of faith, after an illness of about a fortnight. A very interesting account of her last sickness and death may be found in the Missionary Herald, for 1822.

On the 21st of January 1823, Mr. Poor was married to Miss Knight, sister of the Rev. Mr. Knight, of the English Church Missionary Society; and soon after, he removed to Batticotta, to take the superintendence of the college. It is interesting to observe the gradually increasing operations of this Seminary. Some idea of its importance may be formed from the fact that it now has 83 students; 38 of whom are members of the mission church: and 28 were added to the church in 1831. There are besides, a number of candidates for admission. In all the four classes, and especially in the first, the weight of

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character and influence is decidedly Christian. Idolatry may possibly have its secret advocates, but it is avowed by none.

ALLEN GRAVES.

Allen Graves, son of Cyrus and Roxana Graves, was born April 8, 1792, at Rupert, Bennington County, Vermont. His mother is deceased; his father is still living at Fairhaven, Vt. He was hopefully converted in the spring of 1804, during a revival of religion in Rupert; and in July following, he united with the Congregational church in that place, under the pastoral care of the Rev. John B. Preston. Soon after this, influenced by a desire to promote the cause of Christ, he commenced study at the Academy in Dorset, Vt. with reference to a liberal education. He graduated at Middlebury College in 1812; after which he pursued his theological studies three years at Andover Seminary, and received a license to preach, from the Pawlet Association in Vermont, Feb. 27, 1816.

Mr. Graves had already decided to become a Missionary, when he entered college in 1809. He was first led, according to his own statement, to think seriously of the subject, by the missionary accounts of the London Society.

He was married to Miss Mary Lee of Rupert, Vt., Dec. 7, 1816; and has had five children, all of whom have died.

Mr. Graves was ordained Missionary, at Park Street Church, Boston, Sept. 3, 1817, in connection with Messrs.

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Swift, Nichols, Parsons and Butrick. On Sabbath morning, October 5th, he sailed from Boston, with Mr. and Mrs. Nichols, and arrived at Bombay, Feb. 23, 1818, after a passage of 141 days. For several days before sailing, he had been confined by bodily indisposition. His physician, however, was of opinion, that a voyage at that season of the year, would be serviceable to him rather than otherwise. Such was actually the case, and he arrived at Bombay in good health.

On the 11th of January 1833, Mr. Graves and his wife, and the orphan child of Mr. Hervey, arrived at Boston. They left Bombay in August, on account of an obstinate attack of disease to which Mr. Graves was subject, threatening a speedy termination of his life. More than fifteen years have elapsed since Mr. Graves embarked on this mission, and he has ever been a laborious and faithful missionary. One of the brethren at Bombay thus speaks of his return; "I trust the Committee, the Board, and the churches will receive him and his partner, with all that Christian sympathy and kindness, which they so richly deserve. Nothing but the united opinion of medical gentlemen, and the united opinion and desire of the mission, has induced them to revisit their native clime, as the last resort for the restoration of his health."

JOHN NICHOLS.

JOHN NICHOLS, son of Daniel and Mary Nichols, was born at Antrim, Hillsborough county, N. H., June 20th, 1790. His more remote ancestors, emigrated from the

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west of Scotland, to the north of Ireland, about two centuries ago; his more immediate ancestors came from the latter country to New Hampshire. His father was a respectable and intelligent farmer, an elder of the Presbyterian church in Antrim, and a magistrate. He died of the spotted fever in February 1812, after a very short illness. His mother is still living in Antrim.

Mr. Nichols was originally destined by his father to the business of a farmer; and his juvenile years passed away, without the occurrence of any remarkable incident, or the developement of any remarkable trait of character. His early literary advantages were no other than those of a common district school. He became fond of books, and cherished a strong desire to obtain a liberal education, to which his father readily yielded, and engaged to furnish the necessary means. He diligently pursued a course of study preparatory for college, principally under the instruction of the Rev. Mr. Whiton, the minister of his native town, and joined the Sophomore class at Dartmouth College in 1810. His moral deportment, according to the current standard of the world, was uniformly correct, and his collegiate standing very respectable, giving him a place among the first third of his class.

His mind was not permanently affected with religious truth until 1811. A revival of religion of some extent, occurred at Dartmouth College that year, in the course of which, one of the Professors preached a sermon from the passage, "The harvest is past, the summer is ended, and we are not saved." This sermon attended by the influences of the Holy Spirit, powerfully arrested the attention of Mr. Nichols, and effectually convinced him that he was a sinner before God. The depravity of his heart was disclosed to his view in a manner that filled him with distressing apprehensions for several succeeding weeks He was at length brought, as was believed, to submit to God,

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and willingly to devote himself to the service of Christ. To his father, he announced the change of his views and feelings, in a letter replete with filial and Christian affection. In September of the same year, 1811, he made a public profession of faith in Christ, and united with the Presbyterian church in his native place. The moral change in him was decided and evident to all, and his future deportment was such as gained him the confidence and warm affection of many valuable Christian friends. It is probable that about this period, his thoughts began to be directed to the Gospel ministry, as the future employment of his life.

In 1812, he sustained a severe trial in the death of a kind and indulgent father. So much were his services needed at home, that he was perplexed to determine the path of duty. Some advised him to leave college, and assume the management of the farm; but others gave him better counsel; and he finally decided to pursue his studies. The event shewed that the decision was wise. He graduated in the class of 1813.

A few weeks after his graduation were spent in his native place, in benevolent efforts to awaken in the minds of his youthful associates an interest in religion, and in making arrangements to promote the interest and comfort of his widowed mother. His filial feelings were tender, and his attentions to her comfort, unremitting. He joined the Theological Institution at Andover, in October, 1813.

Just before he went to Andover, he accompanied Mrs. Whiton, of Antrim, on a short journey to visit her friends in Winchendon, Mass., where he first saw the affecting letter of Mr. Newell, detailing the circumstances of his wife's death at the Isle of France. The letter excited in his mind a *very deep interest;* and as he was returning to Antrim, missions to the heathen formed the grand theme of his conversation. It is believed, that *the perusal of that*

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letter gave his mind the first impulse towards his final destination. He long considered the matter, before he communicated his views to any except a few confidential friends. Encouraged by them, he at length formed the deliberate purpose to go "far hence to the Gentiles," to preach Christ and him crucified. After his purpose was once formed, his mind never wavered. Though he had a deep sense of his own unworthiness, yet believing God called him to the work, he went straight forward. No man loved his country, his relatives, his Christian friends, better than he; and never did any man more calmly and cheerfully relinquish them all, for the furtherance of the Gospel.

In a letter to Mr. Whiton, the minister of his native town, written in July, 1816, announcing his final decision to engage in a Foreign Mission, he says, "At no former period have I so highly prized, or so much desired, the society of a few Christian friends in Antrim. It is now about two years since I commenced the examination of the subject of Missions to the heathen, with reference to my personally engaging in the great work. No Christian can doubt for a moment, that the religion of the Gospel, is to be the religion of the world. A large proportion of our number, have reasons for declining the service. *Who will go?* This question has come home to my own bosom. My inquiries, and my praye s have resulted in a settled conviction that it is *my* duty, Divine Providence permitting, to make known to those who dwell in pagan darkness the unsearchable riches of Christ. Whenever there is a call to the missionary service, there must be ability, a willingness and desire to engage, and a freedom from such ties as preclude the engagement. With regard to ability, I have sometimes felt objections which seemed insurmountable; as it respects the others, I have had few difficulties. I think of Brainerd on his bed of straw, in

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an Indian wigwam; of the Moravian Missionary pursued by an incensed savage with a lifted tomahawk; of Vanderkemp with a scorpion between his shirt and skin, and at another time sleeping on the ground with a poisonous serpent under him; of Kicherer when the Boschemen aimed poisoned arrows at him; and of Carey, when the Hindoos were on the point of taking his life. Yet this one thing have I desired of the Lord, that I may preach among the Gentiles the unsearchable riches of Christ. I would leave myself in his hands, and be at his disposal. God forbid that I should think of *meriting salvation* by a pilgrimage to a land of Pagan darkness: No,—

> The blood of Christ shall still remain
> Sufficient and *alone*."

In a letter to the Prudential Committee of the American Board, dated July 24, 1815, Mr Nichols says: "The important subject of evangelizing the heathen, has for some time employed a considerable share of my attention, and deeply interested my feelings. About a year and a half ago, I felt it to be a sacred duty to examine the subject of Foreign Missions with reference to my personally engaging in this work. In the examination of this subject, I humbly trust that through Divine grace, I have been assisted by the Holy Spirit in ascertaining the will of God my Saviour, and the path of duty. My inquiries and my prayers in reference to this subject, have resulted in a settled and firm persuasion, that relying on the grace and strength of the Redeemer, it is my duty to give myself away to him, by endeavoring, (Divine Providence permitting,) to make known his salvation to the perishing heathen."

Mr. Nichols completed his course of study at Andover in 1816. A considerable part of the ensuing year was spent in the service of the Board, as an Agent to visit the churches in New Hampshire, and solicit their co-operation

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in sending the Gospel to heathen nations. He was the first Agent who visited the County of Hillsborough for this purpose. The subject was then new to the mass of the people. From many, it met with a cordial reception. One man, among the first in the state in point of *official* standing, attempted to discourage him by telling how he tried, when a boy, to tame a brood of young partridges, which, as soon as they were able, flew off into the woods and he saw them no more; insinuating, that attempts to civilize and Christianize the heathen, would have no better result. Mr. Nichols smiled as he repeated the remark, and expressed astonishment, that a man, in some respects eminent, should be so grossly ignorant of the genius of Christianity, and the foundation on which our expectations of its final prevalence rest. Objections like this, however puerile or unreasonable, he met with that calmness, mildness, and self-command, for which he was eminently distinguished, and made an exceedingly favorable impression on the public mind. It is not too much to say, that his judicious and faithful labors, had no small influence in preparing the churches in New Hampshire, for those efforts in favor of Christian Missions, which have now grown into a system.

A part of the year immediately preceding his embarkation for India, he spent in Antrim, in visiting his early friends. Every arrangement in his power, for the future benefit and comfort of his mother, then descending into the vale of years, he made with the most anxious and tender assiduity.

He was ordained Missionary at Park Street Church, Boston, Sept. 3, 1817, and on the 31st of the same month, was married to Miss Elizabeth Shaw of Beverly, Mass. On Sabbath morning the 5th of October, he embarked for Bombay, with Mr. and Mrs. Graves.

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For some time prior to his embarkation, he had been absent from his native place, but expected to re-visit it before he sailed, and bid his friends farewell. Unforeseen circumstances rendered it impossible to execute this intention. He forwarded to Mr. Whiton the manuscript of a farewell discourse to the people, founded on 1Cor. xv. 58, which at their request was publicly read from the pulpit.

Mr. and Mrs. Nichols arrived safely in Bombay, February 23, 1818, and he immediately commenced the study of the Mahratta language In the latter part of October, he had a severe bilious attack, and was brought so low, that his life was almost despaired of. He was, however, speedily restored to his accustomed health. Soon after his recovery, he established a school in Tannah, (on the island of Salsette, and a short distance from the island of Bombay,) and also one in Cullian, with favorable prospects of success. In his journal for September 24th, 1819, describing a short tour through the country, he says; "After addressing the villagers, we retired to rest in an open veranda. The Hindoos have neither chairs, tables, nor beds. Of course, whoever travels among them, must sit on the ground, eat on the ground, and sleep on the ground. Our journeying from village to village was through deep mud, long grass, and water sometimes up to the middle. To wear shoes and stockings was out of the question; though our feet suffered much from the stones and gravel. With bare feet, we traveled over a region inhabited by tigers, and were in continual danger from serpents which might be concealed in the long grass. On the evening of the 25th, we arrived at a village where we spent a Sabbath of rest. Sabbath evening, before we had retired to rest, while reclining on a mat in an open veranda, I was roused by a serpent crawling over my feet; and before I could speak, it was under the feet of brother Graves. Through mercy we were not bitten. The serpent was

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killed before the door. There is a species of serpent very common here, whose bite causes death in five or ten minutes, and for which the natives know no remedy."

About the 20th of May, 1820, Mr. Nichols, his wife, and their little boy, were seized with the intermittent fever. Mrs. Nichols and the child recovered of the fever in about three weeks. Mr. Nichols was confined to his bed for sixty days, during the hottest season of the year.—On the 11th of May, 1822, they were called to mourn the death of a promising child.—In January, 1823, Mr. Nichols writes, that the boarding school taught by Mrs. Nichols consisted of 16 scholars, for whose instruction a compensation was received. The profits of the school, from the April preceding, had been sufficient to support the family including four charity children, and also to pay the house rent.

Mr. Nichols witnessed much of the ravages of the spasmodic cholera. In a letter to the Rev. Mr. Whiton in 1821, he says of this epidemic, "It is one of the most awful diseases with which a righteous God ever visited our sinful race, and was entirely unknown until about four years ago. I have witnessed its awful ravages in Tannah and Bombay, and have been much with the sick and the dying. The disease commences with a burning, acute pain in the stomach and bowels, succeeded by violent vomiting and purging—spasms in the limbs—the countenance vacant and ghastly—the bowels hot, the extremities cold, stoppage of pulsation at the wrist, and death. This people generally believe it to be, not a proper disease, but a destroying demon. I have abundant opportunity to put in practice the little stock of medical knowledge I acquired in America, and have prescribed for the sick in hundreds of instances. So ignorant of the healing art are these people, that the administration of the simple but powerful medi-

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cines (emetics and cathartics) produces such speedy and manifest relief as truly astonishes them."

That his laborious efforts as a missionary exposed him to many hardships and dangers, appears from one of his letters in which he remarks, "Since I have been in India, I have slept many nights on the ground, without anything about me but a loose cotton gown; and in my tours to the continent, to distribute books and visit schools, I have slept many times all night on the boards of an open boat, without any bed or covering. In all the country, among the natives, high and low, you will scarcely meet with a chair, a table, or a bed."

In a letter to a friend, he writes: "Need I tell you that my early friends are my *dear* friends, and that a recollection of them is entwined with every fibre of my heart? The rocks and hills of Antrim are a scene on which imagination fondly lingers, and memory drops her silent tear. Oh, may that be a spot highly favored of Heaven, when this mortal body of mine shall be mouldering in the sands of India! Satisfied with the Providence of God, in calling me far away from my native land, I have not the remotest idea of ever returning there. It is worth a thousand lives, a thousand times more precious than mine, to make known to these heathen, what a Saviour has done for a sinful world."

In 1824, the last year of his life, he received the afflicting intelligence of the death of a beloved sister—a young lady of more than usual worth, piety, and literary attainments, to whom he was attached by the strongest fraternal affection. This melancholy event gave him a legal claim to a share of her property. On being advised of this fact, he forwarded to a friend, a power of attorney, to receive his share, with directions to appropriate to his mother whatever might be required for her comfort; to expend a part in the purchase of Tracts, for the benefit of the

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youth of his native place; and to remit the residue, if any, to the father of his wife, to be subject to his future disposal.

Late in the Autumn of 1824, Mr. Nichols commenced a tour in the southern Konkan, for the purpose of visiting, and to a certain extent, newly organizing the schools which had been established there. He expected to be absent a month. But before he had gone sixteen miles from Bombay, he was taken ill of a fever. Hearing of his illness, Mr. Garrett proceeded to his assistance; and sending back word that he grew worse, Mr. Frost accompanied Mrs. Nichols in a covered boat, to the place of his sickness, for the purpose of bringing him to Bombay, whither they conveyed him on the 9th of December, ten days after the commencement of his sickness. He was speechless, and much of the time insensible; and about the middle of the following night, Dec. 10, 1824, fell asleep, and rested from his labors. The funeral services were attended the next day in the chapel, to which many of the natives resorted.

Mr. Nichols had three children, two of whom died before his decease, and the other eight months afterwards.

On the 19th of October, 1826, Mrs. Nichols was married to the Rev. Mr. Knight, Church Missionary at Nellore in Ceylon, where she still lives.

Mr. Nichols was nearly seven years among the heathen, engaged in various missionary labors; but especially, for the greater part of the time, in preaching the Gospel to them in their vernacular tongue. He was a man of an excellent spirit, mild, gentle, and yet firm in the pursuit of duty. He longed for the salvation of the heathen, and prayed earnestly and continually for so great a blessing. To his brethren he was a judicious and faithful counselor; and to the Mission, a warm and devoted friend.

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"I have long thought," observes Mr. Whiton, "that his Christian character, presented traits of uncommon excellence. He seemed to have no ambition to *shine*, but was ever intent on doing good. If ever I knew a man who ruled his own spirit, and was master of himself, he was that man. Doubtless he had his faults, for he was but a man; but after long and intimate acquaintance, much confidential correspondence, and repeated opportunities of observing his deportment in various and trying circumstances, I solemnly aver, that after he made a profession of religion, *I know not what his faults were.* It was manifest that the fear and love of God were the governing principles of his conduct. His piety was not of that kind which to-day is excited into fever, and to-morrow benumbed with palsy; it was equable, it was deep, it was undecaying; and it produced in his life and conversation a rich cluster of 'whatsoever things are true, honest, just, pure, lovely, and of good report.'"

The substance of the preceding notice was furnished by the Rev. John M. Whiton, of Antrim, N. H.

LEVI PARSONS.

Levi Parsons, second son of Rev. Justin and Mrs. Electa Parsons, was born in Goshen, Hampshire County, Mass., July 18, 1792. His father is now pastor of a church in Weston, Vt.; his mother died in January 1824. His childhood was not distinguished by any remarkable events. That loveliness of disposition however, so conspicuous in manhood, spread a charm over his early years.

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He was very careful not to offend or displease his parents; —he needed but to know their will, and it was obeyed. He was greatly attached to the domestic circle, and when sent abroad to school for a few weeks only, could seldom depart without weeping. In 1808, he was hopefully renewed by the Divine Spirit; and in June of the same year, he united with the church in Goshen. In August 1810, he became a member of Middlebury College.

In his journal for April 5th, 1812, Mr. Parsons says, "I frequently think of spending my life as a Missionary to the heathen. This consideration sometimes fires me with uncommon zeal." This was merely a record in his private journal; and it was two years before he unbosomed his mind even to his most intimate friends. In a letter to his parents dated May 2, 1814, he thus writes; "From that blessed moment, when as I trust I experienced the smiles of heaven, the deplorable condition of the heathen has sensibly affected my mind. I have desired, and sometimes resolved, by the leave of Providence, to proclaim in their ears a crucified Saviour. This spring, the subject has appeared more solemn than ever; and often I am in the center of Asia, listening to the groans of the eastern world, which are wafted to heaven for deliverance. Indeed I converse more with the heathen, than with my own classmates."

Mr. Parsons was graduated in August 1814. As a scholar, his standing was highly respectable. From college he proceeded to Andover, and commenced his theological studies. During the second year of his residence at the Seminary, he came to the conclusion that it was *his* duty to become a Missionary. Having completed the usual course at Andover in September 1817, he returned to Vermont; and during the following year, was engaged in missionary labors, chiefly under the direction of the Vermont Missionary Society. He afterwards took an

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agency for the American Board, which he retained till just before his departure from the country.

On the 3d of November 1819, he sailed from Boston with his beloved colleague, Rev. Pliny Fisk, for Malta; from which place they proceeded to Smyrna, where they arrived January 15, 1820. They had long contemplated a tour for the purpose of visiting the seven churches of Asia. Accordingly they commenced their journey on the first of November; visited Pergamos, Thyatira, Sardis, and Philadelphia, and returned to Smyrna.

Mr. Parsons had long ardently desired to see that sacred place where our Saviour was born; and the time had now arrived when it was deemed expedient that he should commence his journey thither. On the 5th of December 1820, he left Smyrna, and arrived at Jaffa in February. He hastened to Jerusalem, every part of which he visited with the deepest interest. After distributing a considerable number of Bibles and tracts, he returned to Scio. His health now began to fail him, and he sailed for Alexandria in Egypt. But he was soon called from his earthly labors. He died at Alexandria, Feb. 10, 1822, aged 29 years.

A memoir of Mr. Parsons written by his brother-in-law, the Rev. D. O. Morton, was published in 1824; and a second edition in 1830.

PLINY FISK.

PLINY FISK, fourth son of Ebenezer and Sarah Fisk, was born at Shelburne, Franklin County, Mass., June 24,

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1792. He was from early youth, distinguished for an engaging disposition, and unusual sobriety. A prominent trait in his character was persevering application. As a son, he was faithful, dutiful, and affectionate. His literary advantages during the first seventeen years of his life, were confined to a common English school; but these were diligently improved. Having completed his preparatory studies, chiefly under the direction of the Rev. Moses Hallock of Plainfield, Mass., he entered Middlebury College in 1811, where he graduated in August, 1814. He soon commenced the study of theology under the direction of his pastor, Rev. Dr. Packard; and in January 1815, was licensed to preach the Gospel. He labored very successfully for several months at Wilmington, Vt.; but being resolved to pursue a regular course of theological study, he entered Andover Seminary in November 1815. Here he remained three years; and at the close of his course, the Palestine Mission having been resolved upon, he, with Mr. Parsons, was appointed to that mission.

On the 4th of November 1818, Mr. Fisk was ordained a Missionary at Salem, Mass.; and about the last of that month, sailed for Savannah in Georgia, for the purpose of soliciting donations for the Board, and interesting the public in the objects of missionary enterprise. He returned in the following July, and resumed his studies at Andover, designing to pursue them till the time of his embarkation for Asia. On Wednesday morning, November 3d, 1819, Messrs. Fisk and Parsons sailed from Boston, bidding their last adieu to the shores and the scenes of their native country.

While Mr. Parsons was traveling in Palestine, and making inquiries respecting the most eligible place for a permanent missionary establishment, Mr. Fisk remained at Smyrna pursuing his studies. The feebleness of Mr.

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Parsons' health after his residence at Jerusalem, requiring, as was thought, a voyage to some warmer climate, they both set sail for Alexandria, in January 1822. After the death of Mr. Parsons, Mr. Fisk returned to Malta; and while here, Mr. King arrived from Paris to join him in his missionary labors. They sailed together for Egypt, early in the following January, in company with Mr. Wolff, and arrived at Alexandria after a pleasant passage of seven days. They were in Egypt about three months; when they commenced their journey to Jerusalem through the desert, and on the 25th of April 1823, entered the Holy City with emotions not easily described. After a visit of about eight or ten weeks, Mr. Fisk concluded to spend the hot season on Mount Lebanon. In October, he returned again to Jerusalem, where he resided five months, during which period he was occupied with his missionary work. He subsequently visited Damascus, Antioch, and Tripoli, actively engaged in exploring the country, and preparing the way for future laborers. Like his beloved brother Parsons, Fisk too was destined to an early grave. On the 11th of October 1825, he first complained of illness; and he expired on Sabbath morning, the 23d of October, aged 33 years.

A memoir of Mr. Fisk was published in 1828, prepared by Professor Bond, now of Bangor Seminary.

LEVI SPAULDING.

LEVI SPAULDING, son of Phinehas and Elisabeth Spaulding, was born at Jaffrey, Cheshire County, N. H.

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August 22, 1791. His parents were both pious, and he of course received a religious education. His father died January 14, 1809. His mother lived to see him a minister of the Gospel, and leave his native land to preach Christ to the heathen. She died September 23, 1819, a few months after his departure.

He followed the occupation of farmer till after his father's death. Early in the fall of that year, he commenced his preparatory studies, with the Rev. John Sabin, of Fitzwilliam, N. H. The course by which he was led to seek an education, he thus describes in a letter published in the Home Missionary, Vol. iv. p. 135, where however only the initials of his name are given. "You recollect my brother Oliver, who was drowned in 1807, while a member of the junior class in Dartmouth College. You may also recollect that the members of the United Fraternity erected the white marble monument to his memory. This generosity and kindness of strangers to one so dear to me, so took hold of my mind, that I often wept; and while my hand was hold of the plough, my heart was with those who had loved and buried my dear brother. These feelings, however, I kept to myself about two years. I at last began to fit for college, and eventually entered Dartmouth. *All this was the result of that marble which stands at the head of my brother's grave.*"

In the fall of 1811, Mr. Spaulding entered Dartmouth College. In the language of a writer in the Home Missionary, Vol. i. p. 69, "he was a young man of distinguished powers of mind, and an enthusiastic student; but not a Christian. His ambition, indeed, for literary distinction, absorbed all his affections; and the love of God had no place in his heart, till, in the progress of a revival of religion in that College, during his senior year in 1815, he became a new creature. I well recollect the morning—I never can forget it, when, having been oppressed with

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the load of his guilt, for many days, his countenance cast down, and his flesh wasted by the agony of his spirit, he invited me to a solitary walk for the purpose of conversation. We wandered the distance of a mile, till we reached the bank of Connecticut river. He was agitated beyond expression. He knew that he was a sinner. He was convinced that it would be right in God to cast him off forever; and yet his proud spirit would not submit to be saved by Christ. I invited him to kneel down with me and pray. After a pause, which indicated the conflict in his own bosom, he replied, "I will, if you will lead." I remarked, that I *could* pray for him with all my heart; but it appeared to me that God was waiting for *him* to pray for *himself*. He hesitated a moment, and then dropped upon his knees, and prayed for the first time in his life. He ever after regarded that, as the place of his conversion."

In September of the same year, 1815, he united with the church in his native town, under the pastoral care of the Rev. Laban Ainsworth; and immediately afterwards, entered upon his theological studies at Andover. In the course of his second year at Andover, he decided to become a Missionary, and during the last year he occupied a room with Rev. Pliny Fisk. The first two years, Mr. Fisk and Prof. Bond, of Bangor Seminary, roomed together; and Mr. Spaulding was frequently in their room, when the conversation took a missionary turn. Mr. Fisk had considerable influence with him, and having from the first a missionary spirit, was successful in waking up a like spirit in many minds. In a letter dated Andover, July 25, 1817, Mr. Fisk speaks of Mr. Spaulding's being at that time on the point of deciding to go to the heathen, and says, "I think we shall offer ourselves together within a few weeks. Brother Spaulding says, I feel *more* like a Missionary, than when at B——; think there is no

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discharge in this war. Our strength will be equal to our day."

Mr. Spaulding finished his course at Andover in the fall of 1818. On the 4th of November following, he was ordained at Salem, in company with Messrs. Fisk, Winslow, and Woodward. Sermon by the Rev. Prof. Stuart of Andover. On the 10th of December, he was married to Miss Mary Christie of Antrim, N. H.; and sailed from Boston for Calcultta, on the 8th of June 1819. From Calcutta he embarked for Ceylon, where he has since labored. His present station is Tillipally. Connected with this station are 1,072 scholars under missionary instruction.

MIRON WINSLOW.

MIRON WINSLOW was born in Williston, near Burlington, Vt., in December 1790. His parents, both of whom are now dead, were Nathaniel and Anna Winslow, the former a native of Salisbury, Conn., and the latter of Sheffield, Mass. His mother was a daughter of Josiah Kellogg, Esq. of Sheffield, Mass. Both of his parents were pious, and they consecrated him to God in baptism. He was a subject of serious impressions from his childhood. He was educated for a merchant, and at the age of fourteen entered a store as clerk, in which he continued till twenty-one. At the age of twenty-one, he entered into business for himself, in Norwich, Conn., in which he continued successfully two years. During the latter part of the first year, his mind became increasingly serious; and at length he was brought to rejoice in the

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liberty of Christ. From that time he felt a strong desire to preach the gospel, and to preach it to the gentile nations sitting in darkness. In his very first letter to his parents announcing his conversion, he expressed a desire, and a strong conviction of duty, to renounce his worldly prospects, and give himself to the heathen in the service of Jesus Christ; saying, that although his worldly prospects were good, he counted it no sacrifice to relinquish them for Christ; and that as the heathen nations were without light, and none seemed to care for them, he felt it to be *his* duty to devote himself to them. As his previous education had been thorough, and his reading extensive, after studying a year and a half, he was qualified to enter college two years in advance. He commenced his preparation for college while yet pursuing his mercantile business; nor was he able to bring it to an entire close, till he was nearly or quite through college. He entered Middlebury College in 1813, and was graduated in 1815. He also subsequently spent some time in New Haven, and took a Master's degree at Yale College, in 1818. In January 1816, he entered the Theological Seminary at Andover, and completed the course at that Institution in the autumn of 1818. He employed the last vacation of his junior year, and the two vacations of his senior year, in traveling as an Agent to collect funds for Foreign Missions. In these periods he traveled through most of New England, and was very successful. He also wrote his History of Missions in his senior year, and the subsequent Autumn. On the 4th of November, 1818, he was ordained as Missionary, in the Tabernacle Church, in Salem, Mass., together with Messrs. Fisk, Spaulding, and Woodward. The sermon was preached by Professor Stuart of Andover. He married Miss Harriet Lathrop of Norwich, Conn., eldest daughter of Charles Lathrop Esq. since deceased. On the 8th of June 1819, he embarked

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at Boston for Calcutta, in company with Messrs. Spaulding, Woodward, and Scudder, and their wives. They arrived at Calcutta after a voyage of about five months; and thence embarked for Ceylon, where they have since labored.

Mr. Winslow's station has been at Oodooville, where he has diligently labored for the education of the natives. That the exertions of our Missionaries in Ceylon have not been altogether in vain, is shewn by the fact, that there are now 836 scholars in the different schools of this station, 678 males, and 158 females; and 49 native members of the Mission church. The congregation on Sabbath mornings, is from four to five hundred, and fills the church. From seventy to eighty are adults, and from twenty to twenty-five are women. The afternoon congregation, consists of the female and English schools, and from twenty to thirty adults.

Mr. Winslow's only son, whom he had sent to this country for education, and who gave hopeful evidence of piety, died in New York, after a short illness, on the 24th of May 1832.

HIRAM BINGHAM.

HIRAM BINGHAM, son of Calvin and Lydia Bingham, was born in Bennington, Vt. October 30th, 1789. He was hopefully converted some time in the year 1810, and joined the Congregational Church in his native town in May, 1811. The same year, he commenced his preparatory studies with the Rev. Elisha Yale, of Kingsborough,

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Montgomery County, N. Y. With Mr. Yale he spent part of two years, and entered Middlebury College in 1813. His motive in seeking an education, was that he might be prepared to publish the glad tidings of salvation to his fellow men. He spent three years at college, and graduated in 1816. From college he proceeded to Andover, where he completed the regular course of studies in 1819, in the same class with Messrs. Byington, King, and Thurston. It was here that he finally decided to become a Foreign Missionary, although the subject had seriously impressed his mind for several years. The American Board had for some time contemplated establishing a Mission at the Sandwich Islands; and Messrs. Bingham and Thurston engaged to undertake this service. They received ordination at Goshen, Conn., September 29th, 1819, from the North Consociation of Litchfield County. Sermon by the Rev. Mr. Humphrey of Pittsfield, Mass., now President of Amherst college. On the 11th of October following, Mr. Bingham was married at Hartford, Conn., to Miss Sybil Mosely, of Westfield, Mass. On Friday, the 15th of the same month, the mission church was formed at Boston, consisting of seventeen members; viz. Messrs. Bingham and Thurston, and five assistants, with their wives; and three natives of the Sandwich Islands, hopeful converts to Christianity. In the evening of the same day, Mr. Bingham preached, from 2 Tim. iii. 16, 17; after which, were delivered the Instructions of the Prudential Committee. On Saturday the 23d of October, the mission family, with a large concourse of spectators, assembled on Long Wharf; and after a prayer by the Rev. Dr. Worcester, Messrs. Bingham and Thurston sung,

"When shall we all meet again?"

and took a final farewell of their friends. They arrived at the Sandwich Islands March 31, 1820; and immedi-

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ately established themselves, at different places, by the permission and request of the government. Having explored the Islands to some extent, they assembled in September, 1823, to assign the brethren to their respective stations. Mr. Bingham was stationed at Honolulu on the island of Oahu, and Mr. Thurston at Kailua, on the island of Hawaii, which stations they still retain.

The history of the operations and progress of this mission, is the history of the rise of the Sandwich Islanders in the scale of civilization. There are now at Honolulu, 250 mission schools, imparting instruction to 10,336 children; and there are 158 native members of the church. In July 1829, a spacious church, built by order of the government, was opened for public worship, and solemnly dedicated to God. It is 196 feet long, and 61 broad, completely floored with rush mats. About 4000 persons were present on the occasion, including most of the great personages of the nation.

In 1831, the chiefs and others favorably disposed, being assembled from the different islands, at Honolulu, formed themselves into a Temperance Society, on the general principle of "entire abstinence from the use of ardent spirit, for pleasure or civility, and from engaging in distilling or vending the same for gain." About a thousand subscribers were immediately obtained; and it was proposed to circulate copies of the resolutions adopted by the society, throughout the islands, and secure as many signers as possible. The governor of Oahu, being afterwards applied to for a license to sell ardent spirits to *foreigners only*, made this answer; "To *horses*, *cattle*, and *hogs*, you may sell rum, but to *real men* you must not, on these shores."

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JONAS KING.

JONAS KING was born at Hawley, Franklin county, Mass. July 29, 1792. His parents, although worthy and estimable people, were entirely unable to assist him in obtaining the advantages of an education. It seems from the fact which we are about to relate, that he was unable, in his native town, to acquire that common school education which is the rich legacy of nearly all the children of New England. In December 1807, William H. Maynard, Esq. was engaged in instructing a school in Plainfield, a town adjacent to Hawley. One cold morning, on entering his school-room, Mr. Maynard observed a boy whom he had not seen before, sitting on one of the benches. The lad soon made known his errand to his instructer. He was fifteen years old; his parents lived seven miles distant; he wanted an education, and had come from home on foot that morning, to see if Mr. Maynard could help him contrive how to obtain it. Mr. Maynard asked him if he had any acquaintances in the place, who would assist him in acquiring an education? No. Can your parents render any assistance? No. Have you any friends who will help you? No. Well, how do you expect to obtain an education? I don't know, but I thought I would come and see you. Mr. Maynard told him to remain that day, and he would see what could be done. He discovered that young King was possessed of good sense, but of no uncommon brilliancy. He was particularly struck with the cool and resolute manner in which he undertook to conquer difficulties which would have intimidated common minds. In the course of the day, Mr. Maynard made provision for having him boarded through the winter, in

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the family with himself, the lad paying for his services by manual labor. He gave himself diligently to study, in which he made commendable, but not rapid proficiency, embracing every opportunity of reading and conversation for obtaining knowledge.

The necessary preparation for college was made under the tuition of the Rev. Jeremiah Hallock, of Plainfield. After spending the usual period of four years, at Williams College, Mr. King graduated in 1816. On leaving college, he repaired to the Theological Seminary at Andover, and completed the course in 1819. At the foundation of the new college at Amherst, in 1821, Mr. King was immediately elected Professor of Oriental Languages and Literature. A part of the intervening time, between the close of his residence at Andover and this appointment, was passed in missionary labors in the southern States. Feeling the need of more ample preparation to discharge the duties of his professorship, he resolved to visit France, and avail himself of the eminent advantages which the French capital holds out for oriental studies. After residing some time in Paris, news was received of the death of the Rev. Levi Parsons. Mr. Fisk, in consequence of this bereavement, greatly needed a fellow-laborer, who with a knowledge of Arabic and other languages, could accompany him in his contemplated journeys, preparatory to the establishment of the mission with which he was connected. Mr. King offered his services to the American Board for three years, and on the 30th of Sept., 1822, left Paris for Malta. On the 10th of Jan., 1823, in company with Messrs. Fisk and Wolff, he reached Alexandria, in Egypt. In Egypt they spent about three months; preached the gospel in English, French, German, Italian, Greek, Hebrew, and Arabic; distributed about 900 copies of the Bible or parts of it, in twelve languages; and nearly 3000

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tracts. On the 25th of April, 1823, they stood within the gates of Jerusalem. Mr. King visited the principal towns and objects of curiosity in Palestine; resided some time, for the purpose of acquiring Arabic, at a monastery on Mount Lebanon; and performed various tours, in the surrounding regions of Syria and the ancient Phœnicia.

On the 26th of September, 1825, three years after leaving Paris, Mr. King finally departed from the Holy Land, proceeded to Tarsus, the birth-place of Paul, and thence traveled by land to Smyrna, where he arrived in December. Here he remained till the following June, engaged in the study of the modern Greek, and then passed by land to the sea of Marmora, and across that sea to Constantinople.

Mr. King arrived in his native country, September 4th, 1827. During the six or eight subsequent months, he was employed on agencies, in the northern and middle States, in behalf of the missionary cause. Having been invited to proceed to Greece in one of the vessels which was to carry out supplies to the afflicted inhabitants of that country, he resigned his professorship in Amherst College, which he had nominally held for six years; and early in June, 1828, embarked at New York for Greece. He arrived at Poros on the 26th of July, and was cordially welcomed by the Greek government. Since that time he has been actively engaged, in connection with his lady, a native Greek, in establishing schools, in circulating tracts, and diffusing, in various ways, the principles of knowledge and of Christianity. In 1829, he commenced a female school in the Island of Tenos, under the superintendence of Mrs. King. A letter dated September 21, 1829, states that between 30 and 40 females attended. The gospel was read every day; and two days in a week, nothing else was studied.

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In 1830, Mr. King again put himself under the direction of the American Board, in whose service he still continues. In 1831, he established a school at Athens, and the number of his scholars very soon amounted to 176. In June, 1831, he removed his family to that city from the island of Tenos, where they had previously resided. Mr. King has at present three Lancasterian schools at Athens, containing about 220 pupils.—He received the honorary degree of D. D. from the college of New Jersey, at Princeton, in September 1832.

The preceding notice is taken, mostly, from Mr. Edwards' Biography of self-taught men, pages 159—170.

ASA THURSTON.

Asa Thurston, son of Thomas and Lydia Thurston, was born in Fitchburg, Worcester County, Mass., Oct. 12, 1787. His mother died Jan. 19, 1806; his father died Oct. 31, 1825. He learned the trade of sythe-making, in which employment he continued until his conversion, which took place in the fall of 1809, and he united with the church in Fitchburg. His conversion was a remarkable instance of answer to prayer, and a brief account of it was inserted in the Boston Recorder of March 17, 1826. "In 1806, a violent fever brought him apparently to the gates of death. At this period, an elder and pious brother, a most devoted servant of Christ, spent a night of watchfulness and prayer with him. Next morning, the brother expressed to one of the family his belief that Asa would recover, and that he should soon die. Said he, 'I

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have prayed earnestly that I may be taken, and my brother spared, may see his situation as a sinner, become reconciled to God, and be, what I have wished to be, a missionary of the cross; and I feel confident that my prayer will be answered.' It was so. He fell a victim to the same disease. Asa recovered, and for a time pursued his former pleasures; but the prayers and exhortations of his brother were not lost. His spirit was subdued by divine grace, and he prepared for the ministry."—He fitted for college with Mr. Bascom, at that time minister in Fitchburg; graduated at Yale College in September 1816; and immediately entered upon a course of theological study at Andover, which he completed in 1819.

In a letter to the Prudential Committee of the American Board, dated Andover, August 12, 1819, Mr. Thurston says; "In the presence of God, and with reference to the great day of account, I solemnly devote myself to the missionary cause among the heathen, and, that I may be directed and assisted, I offer my feeble services to the Board. If it would not be improper, I would mention, that it will be peculiarly gratifying to my feelings, if I may be one of the number that is to compose the mission to the Sandwich Islands."

On Wednesday, September 29th, 1819, Mr. Thurston was ordained at Goshen, Ct., Missionary to the Sandwich Islands, in company with Mr. Bingham. He was married to Miss Persis Goodale, of Marlborough, Mass.; and sailed from Boston on Saturday, the 23d of October, 1819. On the 30th of March, 1820, he arrived off the shore of Hawaii; and soon after, commenced a station at Honolulu, on the island of Oahu.

July 9th, 1820, Mr. Thurston, through the medium of an interpreter, preached to the natives for the first time. The words of his text were, *I have a message from God unto thee.* The king and his family listened with atten-

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tion; and when they were brought before the throne of mercy, they presented themselves on their knees.

In 1824, after the arrival of Messrs. Bishop, Richards, Stewart, and others, as a re-inforcement at those Islands, Mr. Thurston was designated to the station of Kailua on Hawaii, where he still labors. In a joint letter from Messrs. Thurston and Bishop, dated Kailua, Dec. 10, 1828, they thus write; "On Sabbath, the 9th of March last, the first fruits of our labors here were gathered into the church. It was a novel and interesting scene to the people of this and the neighboring villages. Six persons, two men and four women, came forward, and in the presence of a large concourse of people, solemnly avowed their belief in the articles of Christian faith, took upon themselves the vows of the covenant, and were baptized. After which, the Lord's Supper was administered. It was a day of deep interest to all the young converts. On the last Sabbath in November, twenty persons more, twelve men and eight women, were admitted into the church. This too was a season of solemn interest like the former." There are now 90 native members of the church at the station of Kailua.

ISAAC BIRD.

Isaac Bird, son of Isaac and Rhoda Bird, was born in Salisbury, Litchfield County, Conn., June 19th, 1793. His father died about three years since; his mother is still living. He commenced his preparation for college at the Academy in Castleton, Vermont, in January 1812; and graduated at Yale College in the autumn of 1816. It

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was during his collegiate course that he became hopefully pious, and joined the college church. He spent one year in teaching after he graduated; and then went to Andover, to pursue his professional studies. Here he formed the resolution to become a Missionary. He finished his course at the Seminary in the fall of 1820.

In a letter from Messrs. Bird, Goodell, and Temple, to the Board, dated Andover, August 26, 1820, they say; "We the undersigned, members of the senior class in this Institution, having with prayer and self-examination, made inquiry with regard to our personal duty to the heathen, have arrived at what we think, a satisfactory conclusion, that the great Head of the church intends we shall serve him in the cause of Foreign Missions. In compliance with what has thus appeared to us to be the divine will, it is our desire, if consistent with the circumstances and wishes of the American Board, to be employed under their direction and patronage."

On Wednesday, October 31st, 1821, Mr. Bird was ordained Missionary, in company with the Rev. Daniel Temple, at North Bridgewater, Mass. The sermon was preached by the Rev. Mr. Storrs of Braintree.

In November 1822, he was married to Miss Ann Parker, of Dunbarton, N. H.; and on the 26th of the same month, he arrived in New York city, expecting to sail for Malta in two or three days, but did not get away till the 9th of December. He was accompanied by the Rev. Mr. Goodell. In 26 days they landed safely at Gibraltar, where they were hospitably received, and remained nine days. They arrived at Malta, January 21, 1823. In a letter dated January 22d, they thus describe their approach. "Last evening, as we sailed along the shores of Malta and its adjacent islands, we were able to distinguish, by the bright shining of the moon, the memorable spot where St. Paul is said to have been ship-wrecked. It was a

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pleasant evening, very unlike the dark, stormy night, when Paul, and those with him in the ship, 'wished for the day.' We came to anchor about nine o'clock in the evening, only eight days from Gibraltar. We 'were all of good cheer;' read a portion of the last two chapters of the Acts of the Apostles; and without one emotion of sadness, fell on our knees before that Saviour, on whose name we have so often called in America."

Messrs. Goodell and Bird remained in Malta till October 24th of the same year, when they sailed for Beyroot. On the 2nd of January 1824, Mr Bird in company with Mr. King, left Beyroot for Jerusalem. Here, Mr. Bird met with some trouble from the Turkish authorities; the Catholics having accused him with distributing books which were neither Mussulman, Jewish, nor Christian. This charge was easily refuted, and after some few inquiries on the part of government, he was immediately set at liberty.

In 1828, the Missionaries were obliged, by the political state of the country, to leave Syria for a season, expecting to resume the station, as soon as quiet was so far restored as to ensure them a proper degree of security. They retired to Malta, where they arrived on the 29th of May. In the spring and summer of 1829, Mr. Bird made a missionary tour on the eastern coast of Barbary. He visited Tripoli and Tunis; and returned to Malta by the 31st of July. On the 1st of May 1830, he left Malta again for Beyroot in company with Mr. Whiting; and was allowed peaceably to re-commence the mission on the 18th of the same month. In this field he is still laboring. The good effects of the schools which existed previous to the suspension of the mission in the year 1828, have not been lost, as is freely acknowledged both by parents and children. Two schools only are now in operation; one in Beyroot, the other at Sidon.

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WILLIAM GOODELL.

WILLIAM GOODELL, son of William and Phebe Goodell, was born February 14th, 1792, in Templeton, Worcester County, Mass. His mother is deceased; but his father is living at Marlborough, Mass.

Mr. Goodell was hopefully converted in the winter of 1811, at Templeton; there being at that time, more than usual attention to religion in his father's neighborhood, particularly among the Calvinistic Baptists. The following spring, he united with the Congregational Church in Templeton, under the pastoral care of the Rev. C. Wellington. Urged on by a desire to preach the gospel, he forthwith commenced study preparatory to a collegiate education, at Phillips Academy, in Andover; and entered Dartmouth College in 1813. He was a member of Dartmouth College four years, and of Andover Seminary three years, at which place he completed his Theological course, in the fall of 1820. He was licensed to preach, May 10, 1820, by the Kennebec and Somerset Associations, at Pittston, Me.

After leaving Andover, Mr. Goodell attended medical lectures of Dartmouth College in the Autumn of 1820. He was an Agent of the American Board during the year 1821, and most of the year 1822, in New York, and the western and southern States. It was during the first year of his residence at the Theological Seminary, that he decided to spend his life as a missionary among the heathen; but says he should have made the same decision any year he was in college, had a decision been necessary. He was *first* led to think of this subject, by being present at the ordination of Hall, Newell, &c., in 1812; and subsequent missionary intelligence induced

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him to reflect more seriously upon it. He was ordained missionary at New Haven, Conn., September 12, 1822, together with Messrs. William Richards, and Artemas Bishop. The sermon was preached by the Rev. Dr. Miller of Princeton, N. J. from Isaiah lxi. 4.—Mr. Goodell was married to Miss Abigail Perkins Davis, Nov. 19, 1822, at Holden, Mass.—He embarked at New York, Dec. 9th, 1822; spent nine days at Gibraltar; and arrived at Malta, January 21st, 1823. As Mr. Goodell was destined to the Palestine Mission, he left Malta in October of the same year; touched at Cyprus where he spent five days; and arrived at Beyroot, (a small seaport town on the coast of Syria, about 50 miles north of Tyre,) November 16th. He immediately entered upon the duties of his mission, and the united labors of himself and Mr. Bird were attended with considerable success. Their principal employment for several years was the acquisition of languages, and the preparation of helps for future laborers. In 1828, the disturbed political state of the country, with other things, constrained the missionaries to remove for a time to Malta, where they arrived on the 29th of May. At Malta they were engaged in the preparation and printing of tracts, expecting soon to be permitted to return to their former station. While here, Mr. Goodell completed the translation and printing of the entire New Testament in the Armeno-Turkish language. Soon after completing this translation, the Prudential Committee forwarded to him instructions to commence a new station at Constantinople. Accordingly, he sailed from Malta, May 21, 1831, with his family; and arrived at Constantinople on the 9th of June. Scarcely had two months elapsed, before he was driven from his home by a terrible fire, in which he lost his house, furniture, library, papers, and nearly all the clothing of his family. No sooner was his loss know in Smyrna, than the American

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merchants and shipmasters in that city, made a generous subscription, in money, clothing and other articles, and forwarded them for his relief. Commodore Porter arrived in Constantinople soon after Mr. Goodell, and very generously proffered his assistance to him and his family. For nearly six months after the fire, he gave them lodgings in his house, and uniformly opened his doors for public worship on the Sabbath.

DANIEL TEMPLE.

DANIEL TEMPLE, son of Daniel and Sarah Temple, was born at Reading, Middlesex County, Mass., December 23, 1789. He was hopefully converted during an extensive revival of religion in Reading in 1810; and in December of the same year, united with the Congregational church under the pastoral care of the Rev. Peter Sanborn. He very soon commenced study at Phillips Academy in Andover, with the hope of becoming a missionary to the heathen. He was a class-mate of Mr. Goodell, from the time he commenced his studies, till he completed his Theological course in 1820. He received a license to preach, in August 1820, from the Andover Association; and was an Agent for the American Board one year, principally in the counties of Plymouth and Worcester, Mass.

The attention of Mr. Temple was first called to the condition of the heathen by reading Dr. Buchanan's Christian Researches. His decision to be a missionary was formed at the commencement of his studies.—On

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Wednesday, Oct. 31, 1821, he was ordained at North Bridgewater, Mass., together with the Rev. Isaac Bird. The sermon was preached by the Rev. Mr. Storrs of Braintree.—On the 4th of December, he was married to Miss Rachael B. Dix, of Littleton, Mass.

On the 2nd of January 1822, Mr. Temple and his wife sailed from Boston; and after a passage of 50 days, arrived at Malta. Mr. Temple carried with him a printing press, furnished by the liberality of a few individuals, which was destined to be his great engine of power. Permission was immediately obtained from the Governor to put the press in operation, and to print tracts, &c., in different languages for distribution. Previous to August 1824, thirty-eight tracts had been printed at the mission press, and eight had passed to a second edition. The whole number of copies printed was about 40,000. In 1826, this mission was reinforced by the arrival of the Rev. Eli Smith, and also a printer, Mr. Homan Hallock, with a new printing press.

Mrs. Temple died of consumption at Malta, January 15, 1827; and soon afterwards, Mr. Temple was called to bury his two youngest children. In view of these afflictions, he writes; "You can easily believe me if I tell you that I am sometimes sad; I am happy to say however, that I am never disconsolate."

In compliance with the request of the Prudential Committee, Mr. Temple returned to this country in 1828, and arrived in Boston with his two children on the 20th of September. While in this county, he was principally occupied in addressing congregations, auxiliary societies, and associations on the subject of missions.—He was married at Hartford, Conn., on the 4th of January, 1830, to Miss Martha Ely, daughter of Nathaniel and Elizabeth Ely, of that place.

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Soon afterwards, Mr. and Mrs. Temple, with their two children, embarked at Boston on their return to Malta, where they arrived on the 25th of February. Mr. Temple's principal object has since been the preparation of a series of books in the modern Greek language. Under date of Oct. 16, 1831, he states that during the year preceding that time, 4,760,000 pages of this class of books had been printed; so that the whole amount of printing at that establishment from the beginning, is not far from 15,000,000 of pages.

JOHN CLARK BRIGHAM.

JOHN CLARK BRIGHAM was born in New Marlboro', Berkshire County, Mass., Feb. 28, 1794; and graduated at Williams College in the fall of 1819, in the class of Mr. Richards, now missionary to the Sandwich Islands. He immediately entered upon the course of study at Andover, which he completed in 1822. The American Board being desirous of sending out an Agent to South America, on an exploring tour, Mr. Brigham set sail from Boston in July 1823, in company with the Rev. Theophilus Parvin, recently from the Princeton Seminary. He arrived at Buenos Ayres in October, and spent the subsequent year in that city, where he employed himself in acquiring the Spanish language, distributing Bibles, and making observations respecting the people. Mr. Parvin established himself in a school, and was afterwards appointed Professor in the University of Buenos Ayres. In the winter of 1824—5, Mr. Brigham crossed the continent from Buenos

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Ayres to Chili. Thence he proceeded to Peru, Colombia, and Mexico; and returned to the United States in May, 1826. An account of his tour was published in the Missionary Herald.

Mr. Brigham is now one of the Secretaries of the American Bible Society.

WILLIAM RICHARDS.

WILLIAM RICHARDS, son of James and Lydia Richards, was born in Plainfield, Hampshire County, Mass., August 22, 1793. His mother is dead; his father is still living in Plainfield. He was hopefully converted in 1808, but did not unite with the church till 1811. He commenced fitting for college in his native place, under the instruction of the Rev. Moses Hallock, and entered Williams College in 1815. After his graduation, he pursued the usual course in the Seminary at Andover, which he completed in the fall of 1822. His views on the subject of missions are developed in the following extract from a letter to the American Board, dated Feb. 2, 1822. "I have been occasionally looking forward to this employment ever since the dawning of my Christian hope in 1808. I did not, however, think very seriously of it till 1811, when I made a public profession of religion. More than thirteen years ago, my brother who is now at Ceylon, first made known his determination to go to the heathen. At this time I received impressions which cannot be effaced. It was not till several years after this, that I left the employment of my early life, with a view to prepare for the ministry. I have

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made my communication at this early period, only with reference to the mission about to be sent to the Sandwich Islands; to which mission my judgment as well as inclination would lead me."

Mr. Richards was ordained Missionary to the heathen, on the 12th of September, 1822, at New Haven, Conn., in company with Messrs. William Goodell and Artemas Bishop. Sermon by the Rev. Dr. Miller, of Princeton, N. J. He was married to Miss Clarissa Lyman, daughter of Levi Lyman Esq., of Northampton, Oct. 22d, 1822; and on the 19th of November following, embarked at New Haven, Conn., to join the mission at the Sandwich Islands. On Sabbath morning April 27, 1823, he landed on the Island of Oahu, after a passage of 158 days from this country.

On the 31st of May following, Mr. Richards took up his residence at Lahaina, on the island of Maui, with the Rev. Charles Stewart; and has continued at this station to the present time.

In 1825, the resolution of Mr. and Mrs. Richards was put to a severe test. The English whale-ship Daniel, Capt. Buckle, of London, arrived at the island on the 3d of October, and anchored off Lahaina. A law had been recently passed by the chiefs, prohibiting abandoned females from visiting ships which might touch at the islands. The riotous crew, having the countenance and example of their master, after repeated insults and threats to Mr. Richards, left the ship in a body, landed in three boats under a black flag, and armed with knives, surrounded the house of Mr. Richards with the most abusive threats, seemingly determined to have his life, or his consent for females to go on board. The chiefs called out an armed force to resist them, and protect their Missionary from the murderous assault of *Christian* seamen. The crew found that they could effect nothing, and retired to their ship.—It is an

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interesting fact, that three of this crew have since become hopefully pious. One who resides at Lahaina, has been propounded for admission to the church, in the very place where that crew in 1825, made their shameful attack upon the mission.

The population of the island of Maui, according to a census taken in 1831, was 34,500, more than 11,000 of whom are members of the mission schools. The number of native members of the church, is 149. Messrs. Andrews and Spaulding, are now associated with Mr. Richards at this station

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EDMUND FROST.

Edmund Frost, son of Jesse and Abigail Frost, was born in Brattleboro', Vt., Nov. 16, 1791. His father died March 9th, 1826; his mother is still living, and resides about two miles from the village of Brattleboro'.

He obtained a hope of an interest in the mercy of Christ in the fall of 1814, while in the State of New Jersey, where he spent about two years as instructor. He made a public profession of his faith in Christ, previously to his return to Brattleboro' in the spring of 1815. He then united, by a letter of recommendation, with the Congregational church in his native town, under the pastoral care of the Rev Caleb Burge. He commenced study preparatory to a collegiate course, with the Rev. Mr. Goodale of Grafton, Windham County, Vt.; actuated, as it is believed, by a desire to devote himself to the service of God in the Christian ministry. He entered Middlebury Col-

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lege in the spring of 1817, where he spent the remainder of that, and the three succeeding years; and the same fall in which he graduated, entered the Seminary at Andover.

At an early period of his public education, as appears from his letter to the Prudential Committee tendering his services to the Board, he had a desire to spend his life among the heathen. Of this letter, dated Theological Seminary, Andover, Sept. 5th, 1823, the following is an extract. "From the commencement of my preparation for the ministry, I have desired, and often hoped, that I might one day preach the gospel to the heathen. During my residence at college, my desires and hopes in relation to this object, gradually increased. After I became a member of this Seminary, I endeavored to give the subject of missions a more serious and thorough investigation, with reference to an ultimate conclusion respecting my duty. In looking at the moral state of the world, and drawing a comparison between the wants of heathen, and those of Christian nations; and remembering the command, 'preach the gospel to every creature,' I have at length become satisfied, that duty requires me to devote my life to the cause of the Redeemer, in some part of the heathen world. And as no serious objection has arisen from any quarter, I am determined, with divine permission, to labor as a Christian missionary among the unevangelized."

Mr. Frost finished his course at the Seminary in the fall of 1823; and on the 23d of September, was married to Miss Clarissa Emerson, of Chester, N. H., sister of Rev. John S. Emerson, Missionary to the Sandwich Islands. He received ordination at Salem, Mass., on the evening of Thursday, the 25th of September. The sermon was preached by the late Rev. Dr. Cornelius from Exodus xiv. 15. '*Speak unto the children of Israel that they go forward.*' On the 27th, he embarked with his wife and Mrs.

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Graves, for Calcutta, and arrived there early in the March following. After remaining in that city a fortnight, he embarked again for Bombay, where he arrived on the 28th of June, 1824, nine months after leaving Boston. Mr. Frost immediately engaged in the duties of his station, but his health was feeble. He undoubtedly carried with him from this country the seeds of disease, and after his arrival in Bombay, was uniformly more or less afflicted. In July 1825, he was attacked with a fever, from which he subsequently in a measure recovered. Soon after this, however, his symptoms became more alarming. A cough which commenced with his first illness, after some exposure in attending a funeral, never entirely left him; but it was so slight, as to occasion little concern, until he was seized with bleeding at the lungs. This returned after several intervals; and though the means used to prevent the recurrence of bleeding were at length successful, his other pulmonary symptoms continued to increase, and his strength gradually declined. On the 14th of October 1825, from the discharge of an abscess, he exhibited every appearance of being in the agonies of death; but in the course of an hour, he somewhat revived, and was able occasionally to converse a little in a whisper, which he could do to the last. On Tuesday the 18th, he became more restless; and about sunset, without any special indications that he was in immediate danger of death, he said, "I cannot stay here, I must go,"—and almost in that instant expired.

The disease of which he died was a quick consumption. It was not the effect of climate, but he carried it with him from America. In a letter from Messrs. Hall and Graves, speaking of him they said; "Several days before his death, being confident he should continue but a short time, he desired to see us all together. We met accordingly, and united in singing and prayer. At this

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precious season, he was not able to address us all collectively, but spoke in a whisper to one of us, who communicated his ideas to the rest. He requested, if he had wounded the feelings of any of us, to be forgiven. He appeared very affectionate, and much attached to all our concerns, especially the schools. He remarked that his love for the mission had been increasing; and expressed a confidence that it would prosper."

Mr. Frost possessed qualities, as a man, and as a Christian, which insured to him the love and confidence of his associates, and would have rendered him, had he lived long enough to acquire the Mahratta language, a very useful missionary. The great purpose of his life, during all his studies preparatory to the gospel ministry, and subsequently until his death, manifestly was, to perform his duty.

The year after Mr. Frost's death, Mrs. Frost married the Rev. Mr. Woodward, a missionary of the American Board, and took up her residence in Ceylon.

ELNATHAN GRIDLEY.

ELNATHAN GRIDLEY, was born in Farmington, Conn. Aug. 3, 1796. His father, Elijah Gridley, after receiving a liberal education, settled upon his paternal estate about three miles west of Farmington village, where he spent a life of uniform piety and usefulness. He died June 11, 1822, leaving a daughter by a former wife, and two sons by the second. Elnathan was the elder son; his mother and the other children are still living. He very early be-

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came, in no ordinary measure, the object of parental hope. In vigor of constitution, ardor of pursuit, inflexibility of purpose, and daring heroism of enterprise, together with inventive skill, and rapid, ingenious, and successful execution, he was remarkable from his very childhood. These endowments, cultivated as they afterwards were by habit, might have carried him forward, with no ordinary success, in almost any pursuit; but, directed as they were, by a sound and well-furnished mind, and chastened by Christian humility and benevolence, they seemed to mark him as one destined of God for a bright career of usefulness.

It was the original design and expectation of his parents, that he would spend his days upon his paternal estate. His father was becoming infirm. The business of the farm was extensive, and Elnathan was all that a father could wish in one to assume a burden, which he himself was no longer able comfortably to sustain. To complete his education, he was sent, when about fifteen or sixteen years of age, for two successive winters, to the Academy at Westfield, Mass. There his mental powers began rapidly to unfold themselves. A fixed desire for a liberal education was conceived; and his object in pursuing it was the Christian ministry. To these indications of Providence respecting his future course, his parents, after some hesitation, yielded; and, in the fall of 1815, he was admitted a member of Yale College, where he uniformly sustained a distinguished rank in his class, and was graduated in September, 1819.

At what period he was converted, he himself did not profess to know. The Spirit of God seems to have opened his mind, for the reception of divine truth, from his early childhood. Into the still apartment of his aged grandmother, whose exemplary piety is well remembered in all the vicinity, he used often to steal away, to listen to the pious thoughts which dropped from her lips. To her

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instructions, example, and prayers, he considered himself especially indebted. Advancing into youthful prime, he may have seemed to a transient observer, unmindful of the supreme concern. There was something in his natural temperament, both then and afterwards, which might lead one, who had only a passing acquaintance with him, to such a conclusion. But those to whom he unbosomed himself, knew it was otherwise. In his early youth, and while he was at home, he was accustomed to a serious observance of secret prayer; and by attention to the Scriptures, and other evangelical writings, particularly the sermons of Dr. Emmons which belonged to the family, he acquired a distinct knowledge, and a fixed impression of the great doctrines of the Christian faith. It was not, however, until his last year at college, that he became so far satisfied of his Christian experience, that he ventured publicly to join himself to the Lord. As there had been observed in him no marked change of character, his profession of religion was regarded by some with surprise; but from that time till his death, his path, pre-eminently, was as the shining light, that shineth more and more unto the perfect day.

The first year after leaving college he spent as Principal of the Academy at Westfield; at the expiration of which, he joined the Seminary at Andover, where he continued, without interruption, through the regular course. While there, the condition of the heathen, and the obligation of Christians to evangelize them, came up in frequent and urgent appeals; and in view of them, after much deliberation, and frequent communication with his friends, he fixed on the life of a missionary as the object of his settled desire. To his parents, he opened this tender and delicate subject, in a letter from which we extract the following: "Missionary establishments are already numerous. They are daily multiplying, and will soon, without doubt, be found

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in every pagan land. At some one of these, I may, perhaps, find it my duty to spend my life. The spot where I can be most extensively useful, where I can be the instrument of salvation to the greatest number of souls—there, if I am not altogether deceived, I would gladly labor. No toil is too severe to be endured, no hardship too great to be encountered, for the salvation even of a single soul. I would rather be made the instrument of rescuing one fellow mortal from eternal death, than be put in possession of all the wealth which this world can bestow. What are wealth and honor, when put into competition with a soul, —a soul which is destined, through eternity, to happiness more exalted, or misery more intense, than it is in the power of man to conceive."

With a judgment and choice formed by such principles, he was licensed as a preacher of the Gospel in June, 1823, and, in September following, offered himself to the American Board, and was accepted as a Missionary. In a letter to the Rev. Dr. Woods, dated Aug. 8, 1823, he gives the following account of his views on this subject:— "My thoughts were first turned to the subject of missions nine years since, by a friend who had been reading the Memoirs of Harriet Newell. He seemed very desirous to have an education, that he might preach the gospel to the heathen. I thought that I too should like to go to India, and feel the privations, and endure the hardships of a missionary life. My view of the subject was then romantic in the extreme; still it led to much reflection, and exerted, as I apprehend, an important influence on my subsequent plans. Soon after this, I entered upon studies preparatory for college, under the impression that I should, after preparing for the ministry, engage in a Foreign Mission. This continued to be my impression during my collegiate course, though I came to no fixed determination, nor did I disclose my feelings to any one. My romantic

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views by degrees gave way; the charm which novelty threw around the work dissipated; and it was seen to be a work full of difficulties and discouragements. Still it appeared a desirable work. At times, in looking at the sacrifices which the Missionary is called to make, I was tempted to relinquish all thoughts of ever engaging personally in the work. But at such times, duty seemed to press harder, and forbid my relinquishing the design. At other times, my desire to engage in the work was strong. Yet I thought it prudent to delay a decision, till the path of duty should be made more plain; regarding myself at the same time as at liberty to form no plan, nor enter into any engagements, which might throw obstacles in the way of my engaging in any enterprise to which duty might call.

"Soon after entering this Seminary, I thought it best to decide between Pagan and Christian lands, as the scene of my future labors; and was brought to the conclusion to engage personally in the work of evangelizing the heathen, unless prevented by the Providence of God. I made this conclusion known to my parents, and was happy in finding that it met with their approbation."

In the service of the Board he soon afterwards commenced an active and successful agency in his native State; the greater part of which he organised into Associations and Auxiliaries, on the plan now pursued, which had been devised and recommended by the Prudential Committee just before the commencement of his agency. After completing this service, he entered with characteristic ardor, upon the study of medicine, that his usefulness as a Missionary might thus be increased; and in this science, he made considerable proficiency.

He was ordained in Boston, Aug. 25, 1825, with the Rev. S. A. Worcester; and embarked Sept. 16, 1826, with

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the Rev. Mr. Brewer, for Gibraltar, expecting to proceed thence to Beyroot by way of Malta, and to make Syria and Palestine the scene of his labors. On his embarkation, he thus writes to his mother:—"Think not that I am unhappy, or that I feel regret in view of the sacrifices which I have made, for the sake of preaching the Gospel to the heathen. I have the satisfaction of believing that I have followed the path of duty. I do hope to be useful while I live. Life does seem to me more and more desirable, only that it may be devoted to God. The things which the world are toiling after, seem to me of little value; but we need not fear to sell all for Christ. No man ever yet lost any thing by making sacrifices to promote his kingdom."

On his arrival at Malta, it was decided by the company of Missionaries there, that on account of the unsettled state of things in Palestine, he should delay the prosecution of his contemplated mission, and take up his residence, at least for a few months, at Smyrna; for the special purpose of co-operating with the Missionaries at Malta in the distribution of Tracts, and in other evangelical labors among the Greeks. Accordingly, on the 27th of Dec. 1826, he took his station at Smyrna, happy in treading on ground, where formerly stood one of the seven churches of Asia; and far more happy in the prospect of the field of usefulness immediately opened to him. In preaching the gospel on board of English and American ships, in intercourse with the Greeks, in visiting their schools, and in the distribution of tracts, he commenced with his usual ardor, the labors of his mission. At the same time he applied himself to the study of modern Greek, and in three months was able, not only to converse with the citizens of Smyrna in their own language, but also to preach to them in public assemblies. In these labors he continued till June, when, at the solicitation of

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Abraham, his instructor, he went a journey of twenty days into the interior, with the view of taking up a summer's residence at Cæsarea, in Cappadocia. His object he stated to have been to acquire the Turkish language; visit Greek schools; ascertain what school-books were wanted; and learn the best modes of supply. Near the close of August, he complained in a letter to Mr. Brewer, of a headache, which he ascribed to intense study.

On the 12th of September, 1827, he undertook an arduous excursion up the summit of Mount Argeus. "After two hours and a half," says Mr. Brewer, "he arrived on horseback at the foot of the mountain, attended by five others who were armed. Having dressed in European clothes, and taken a spy-glass, he began to ascend with great quickness. As might have been expected, he soon outstripped his companions, and continued ascending for some hours, until he reached an elevation, which, as he judged, was within 300 or 400 feet of the highest summit. Towards this, he was prevented from advancing farther, by perpendicular precipices. The whole height of the mountain from the plain below, he conjectured, might be 13,000 feet. He remained for a quarter of an hour, but was unable to discern the objects which he had particularly in view, viz. the Euxine and Mediterranean seas." Mr. Gridley descended rapidly from these snowy heights, and was overpowered with fatigue, on reaching his companions. On their return, they were exposed to a violent storm of hail, and afterwards of rain. On reaching home, Mr. Gridley complained of excessive fatigue, but declined a warm bath, which was proposed by Abraham. The next morning he had the headache, but applied himself to study the whole day. This was the case for several days successively, the headache returning every day with increasing violence. A malignant fever ensued, and on the 27th of Sept. 1827, he died, near the spot where lies the

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body of Martyn. A slab of marble, procured by Abraham, with an inscription in English, Greek, and Turkish, covers his grave.

The preceding facts were principally furnished by the Rev. Dr. Porter, of Farmington, Conn.

JOSIAH BREWER.

Josiah Brewer was born at Tyringham, Berkshire County, Mass., June 1, 1796. His parents were Eliab and Theodosia Brewer, both natives of that place. His father, having graduated at Yale College, and studied law, was admitted to the bar, about the time of the birth of this son. He settled as a lawyer in the neighboring town of Lenox, where he died April 6th, 1804, aged 34, leaving Josiah and several other young children, under the care of Mrs. Brewer, who is still living.

Mr. Brewer was hopefully converted in an extensive revival which prevailed in Stockbridge, (where he spent several of his early years,) in 1813; and on the first Sabbath in June of that year, in company with 66 others, he united with the church in that town, then under the pastoral care of Dr. Stephen West. He was fitted for college at Phillips Academy in Andover, Mass.; and his object in seeking an education was to fit himself (so far as education would do it,) for the missionary service. He entered Yale College in 1817, and was graduated in 1821. Immediately after this, he commenced his theological studies at Andover; and while connected with the Seminary, acted as missionary one year among the Penobscot In-

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dians in Maine. From 1824 to 1826, he was a tutor at Yale College. On the 10th of May, 1826, he was ordained at Springfield, Mass., in connection with Messrs. Eli Smith, Cyrus Stone, and Jeremiah Stow. On the 16th of September following, having resigned his tutorship, he embarked at Boston for Gibraltar, with the Rev. Elnathan Gridley; expecting to proceed from thence to Beyroot, by way of Malta, and to make Syria and Palestine the scene of his missionary labors. The object and labors of that mission, are detailed in "Brewer's Turkey." At Malta, it was decided, that Messrs. Gridley and Brewer should establish themselves, for the present, at Smyrna. They arrived at that place on the 27th of December, 1826.

Having spent some time at Smyrna and Constantinople, and visited different parts of Greece, distributing Bibles and religious tracts, and promoting the cause of education, Mr. Brewer set sail for this country, and arrived in Boston, July 15, 1828, after a passage of sixty days from Malta. While in this country Mr. Brewer was employed in preparing for the press the work above referred to, preaching to destitute congregations, &c. He was married to Miss Emilia Ann Field, daughter of Rev. David D. Field of Stockbridge, Mass., Dec. 1, 1829; and on the 10th he sailed from New York, with Mrs. Brewer, for the Mediterranean, under the patronage of the Ladies' Greek Association of New Haven. He arrived at Smyrna on the 4th of February following. Under date of April 24th 1830, he wrote that his school, which had been opened about six weeks, contained eighty girls, who were rapidly improving in their appearance and in knowledge. The number of scholars soon after rose to one hundred. Under date of April 29th, Mr. Brewer again writes; "We have at length arrived at a painful stage of our operations, for our school room can only accommodate *an hundred.* Yesterday we had this number of pupils, and

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though the master has contrived to make a place for the daughter of a priest, and a few friends this morning, yet I was constrained to say to a sweet little girl, *there is room for no more.*"

In the month of September 1832, Mr. Brewer commenced a semi-monthly newspaper, entitled "The Friend of Youth," three pages of which are in English, and one in modern Greek.

CYRUS STONE.

CYRUS STONE, son of Shubael and Polly Stone, was born at Marlborough, Cheshire County, N. H., June 9th, 1793. His father died in 1823; his mother now resides in Fitzwilliam, N. H.

Mr. Stone was hopefully converted during a revival of religion in his native town in 1814; and during the following year, he united with the Congregational church in that place, under the pastoral care of the Rev. Halloway Fisk. He pursued the studies preparatory for college, under the direction of the Rev. John Sabin, of Fitzwilliam; and afterwards at Union Academy, in Plainfield, N. H.—He entered Dartmouth College in 1818, and having pursued his studies four years at college, and three at Andover, completed his theological course in 1825. He was licensed to preach by the Salem Association, at Essex, Mass., July 13, 1825; and subsequently attended Medical lectures at Hanover, Boston, and New York.

Mr. Stone commenced study, with the hope of one day standing on pagan shores, as a messenger of salvation,

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He had from the period of his conversion, a strong desire to become a minister of the gospel, especially among the heathen; and some statements made by the Rev. Cyrus Kingsbury, while on an agency for the Board, at Keene, N. H., in 1815, were the means of giving determination to this desire. His final decision was made soon after going to Andover. He was ordained missionary at Springfield, Mass., May 10, 1826, in connection with Messrs. Brewer, Smith, and Stow. He was married to Miss Atossa Frost, of his native place, August 21st, of the same year.

On the 6th of June, 1827, he embarked at Boston for Calcutta, with the Rev. D. O. Allen, and arrived at Calcutta on the 21st of September, after a passage of 108 days. Being detained here a short time on account of the illness of Mrs. Stone, he reached Bombay on the 29th of December, after a passage of 30 days from Calcutta.

He had now arrived at the destined field of his labors, and engaged actively in the duties of his mission. After having spent eleven days in a personal inspection of the schools connected with the mission, he says; "I found the schools generally in a flourishing state, and exerting a most salutary influence on the minds of the scholars and natives generally in the villages where they are situated. They have already excited a spirit of inquiry among the people, which promises much good. As I went from village to village, enveloped in all the darkness of Hindooism, the mission schools appeared like so many lamps hung out in the moral hemisphere, throwing rays of heavenly light on the surrounding darkness; or like springs of living water breaking out in a desert, to renovate and change it into a fruitful garden. Could the patrons of these schools, take an excursion with me to the schools they support; could they stand in one of them, planted in the heart of a pagan village, containing from 20 to 30,000

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inhabitants--hear a hundred little immortals reading the word of God, and repeat the ten commandments—hear them chant a Christian hymn, and with up-raised hands and solemn tone repeat the Lord's prayer—could they follow these children home, and there hear them read their Christian books to their parents and friends, who are unable to read themselves;—then they would feel that our mission schools are important, and well deserve their patronage and prayers."

ELI SMITH.

Eli Smith, son of Eli and Polly Smith, was born, September 13, 1801, at Northford, New Haven County, Conn., where his parents still live. He pursued his studies preparatory for admission to college, under the private instruction of Rev. L. I. Hoadly, now his brother-in-law; and entered Yale College in the fall of 1817. At this time he had no particular profession in view, but it was his parents' hope that he would become religious and enter the ministry. He was hopefully converted during a revival of religion at New Haven, in 1820; and united with the College church on the first Sabbath in January, 1821. He was graduated in the autumn of 1821, and afterwards taught an Academy for two years, in Putnam County, Georgia. He then entered the Seminary at Andover, and remained nearly three years.

In the spring of 1826, Mr. Smith received an application from the Board to enter their service, with a special design of associating himself with Mr. Temple in conduct-

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ing the mission press at Malta. At this time he had not positively decided on the life of a missionary, although he had reflected much upon it. Soon after his conversion he had been led to think seriously on the subject of missions, by reading the Memoir of Martyn; and subsequently at the Seminary, being associated with those who had decided to go to the heathen, his impressions were deepened. On receiving this application from the Board, he immediately acceded to the proposal, and was ordained at Springfield, Mass., May 10, 1826, in company with Messrs. Brewer, Stone, and Stow. On the 23d instant, he embarked for Malta, where he arrived on the 13th of July, after a passage of 50 days.

In order that Mr. Smith might be qualified to superintend the press in Arabic, itwas determined that he should proceed to Cairo, and study the Arabic language, under the tuition of the Rev. Samuel Gobat, one of the German missionaries in the employment of the Church Missionary Society, who had himself studied with the Baron de Sacy, at Paris, and Professor Lee, at Cambridge. Mr. Smith arrived at Cairo, December 19, 1826, where he remained somewhat more than a month. On the 30th of January, 1827, he left Egypt in company with Mr. Gobat, and traveled across the desert to Gaza and Jaffa, and thence by water to Beyroot, where he arrived on the 18th of February. The succeeding year he spent in Syria, principally at Beyroot and on Mount Lebanon. Being obliged by the political disturbances to leave the country, he retired to Malta, in company with Messrs. Goodell and Bird, where he took the superintendence of the mission press. In this employment he continued till his departure for Greece with Mr. Anderson, on the 25th of February, 1829. After his return from Greece, he resumed his connection with the press, at Malta, till March 1830, when he started with Mr. Dwight, upon an exploring tour through Arme-

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nia. The results of this tour have been given to the public in a work recently published, entitled 'Researches in Armenia.' In July, 1831, he returned to Malta. According to an arrangement made by the Committee of the American Board when he first embarked for the Mediterranean, he re-visited his native land in 1832, and still remains in this country. He has been employed since his return in preparing his 'Researches' for the press, and in visiting the churches. He will probably return to his station at Malta during the ensuing summer.

DAVID OLIVER ALLEN.

DAVID OLIVER ALLEN, son of Moses and Mahitable Oliver Allen, was born in Barre, Worcester County, Mass., from which place, his father removed to Princeton in the same state, while the subject of this notice was yet in infancy. He first entered Williams College, and continued there a year and a half; but when the institution at Amherst was opened, he left Williams with President Moore, and graduated at Amherst in 1823. During the early part of his senior year in college he became hopefully pious, and united with the Congregational church in Princeton, in February, 1823. After leaving college, he spent one year as an instructer of an Academy in Groton, Mass. The succeeding year he entered the Seminary at Andover, where he completed the regular course of theological study in 1827. He commenced his education without any very definite object in view; but during the latter part of

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his course at Andover, concluded to devote himself to the missionary cause.

In the spring of 1827, a pressing call was made for a reinforcement to the missionary station at Bombay. Rev. Cyrus Stone had been some time ready to embark, and was waiting for some one to accompany him. In this emergency Mr. Allen, although he had not entirely completed his course at Andover, was invited to this service, and promptly accepted the appointment. On the 21st of May, 1827, he was ordained at Westminster, Mass. The sermon was preached by Rev. Dr. Woods of Andover, from 1 Thess. ii. 7, 8. On the 28th of May, Mr. Allen was married to Miss Myra Wood of Westminster, Mass.; and on the 6th of June, embarked at Boston for Calcutta. He arrived at Calcutta on the 21st of September, and in the latter part of the next month he again embarked for Bombay, which place he reached November 27th, 1827. His assistance in the mission was much needed, and he immediately entered with much zeal upon the duties of his station. On the 5th of February, 1831, he was called to mourn the loss of his beloved companion, Mrs. Allen, who had hitherto supported him in all his trials. A Memoir of Mrs. Allen was published in 1832, by the Massachusetts Sabbath School Union.—In a recent joint letter from the missionaries at this station, they say; "Nearly the whole of India is now open for the propagation of Christianity, and perhaps no country ever presented a more extensive field for benevolent enterprize. Some will perhaps be surprised at our calling India an encouraging field; but we think the opinion supported by a view of the country and the history of benevolent exertions that have been made in it. In most places in this country, where the gospel has once begun to take effect, its advance has been steady and increasingly rapid. And perhaps when the people generally shall have become enlightened to see

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the absurdity of their own religion, and the excellence of Christianity, they may at once break the chain of cast, and, throwing off the shackles of superstition, a nation may be born in a day. Considering the greatness of the population, and the character of the Hindoo religion, it is not unreasonable to suppose, that the harvest eventually gathered in India may be as great in proportion to the means employed, as in any heathen country."

Death has thinned the ranks of the mission at Bombay. In 1821, Newell fell a victim to the spasmodic cholera; in 1824, Nichols died of a fever; in 1825, Frost died of a consumption; in 1826, Hall died of cholera; in 1831, Garrett died of a bowel complaint; and in 1832, Hervey died also of spasmodic cholera. Besides these, Mrs. Allen and Mrs. Hervey died in 1831; and Messrs. Nott, Bardwell, and Graves have been obliged to leave the mission, and return to their native country.

EPHRAIM WESTON CLARK.

Ephraim Weston Clark, son of Edward and Elizabeth Clark, was born at Haverhill, Grafton County, N. H., April 25th, 1799. His mother died in March 1828; his father is still living in Vermont, at an advanced age. In 1801, when he was about two years old, his parents removed with their family to Peacham, Vt., where he resided until the seventeenth year of his age. In the year 1815, he became a merchant's clerk in Stanstead, Lower Canada, near the Vermont line, where he remained about a year and a half. During his residence at this place in

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the summer of 1816, he became a hopeful subject of renewing grace, and united with the small Congregational Church in Stanstead, then without a pastor. About the same time, he manifested an ardent desire to obtain an education, with special reference to qualifying himself for a Foreign Mission. In the spring of 1817, he returned to Peacham, and commenced his preparatory studies at the Academy in that place. He subsequently pursued his studies at Bangor in Maine, and at Phillips Academy in Andover, Mass.; and entered Dartmouth College in the fall of 1820. After his graduation, he pursued the usual course of theological study at Andover, which he completed in September, 1827. During the period of his education, he was employed as a teacher of youth at several different places; viz. at Bennington and Bradford in Vermont; and at Mont Vernon and Boscawen in New Hampshire.

On the 3d of October, 1827, he was ordained missionary at Brandon, Vt., with the Rev. Mr. Green. Soon after this, he was married to Miss Mary Kittredge of Mont Vernon, N. H.; and on Saturday the 3d of November, embarked at Boston, with a large reinforcement, for the Sandwich Islands. They arrived at the Islands on the 30th of March, 1828. Mr. Clark was immediately assigned to the station at Honolulu, with the expectation that he would devote a part of his time to the benefit of foreign residents and seamen. At this station he is still laboring.

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JONATHAN SMITH GREEN.

JONATHAN SMITH GREEN, son of Beriah and Elizabeth Green, now of Pawlet, Vt., and members of the Congregational church in that place, was born in Lebanon, Conn. in December, 1796. A number of years both before and after the age of twenty-one, he devoted to cabinet-making and school-teaching. It was at about this period of his life, that he made a profession of religion. He never was member of a college, but pursued his classical studies principally with his brother, Rev. Beriah Green, now Professor in the Western Reserve College, but then residing in Brandon, Vt. He entered the Seminary at Andover, in 1824, where he remained three years. It was here that he decided upon the life of a missionary. In a letter to the American Board, dated Andover, April 9, 1827, he says, "My attention, for several months past, has been steadily fixed on the subject of Foreign Missions. I hope I may say that, after mature and prayerful deliberation, I have come to the conclusion to engage in this good work, if the Saviour will thus employ me." In September, 1827, he was married to Miss Theodocia Arnold, of East Haddam, Conn.; and on the 3d of October, was ordained at Brandon, Vt., together with Rev. E. W. Clark. The sermon was preached by his brother, referred to above. On Saturday, the 3d of November, 1827, he embarked at Boston for the Sandwich Islands, in company with three other clergymen and their wives, a physician, a printer, and four single females. This reinforcement safely arrived on the 30th of March, 1828, and were cordially welcomed by their brethren. On the 13th of February, 1829, Mr. Green embarked at Honolulu for the North-West Coast, for the purpose of collecting information with refer-

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ence to the establishment of a mission there. He was absent from the Islands about a year, and embraced, as the province of his investigations and inquiries, the western coast of America, from California to Norfolk Sound. His infant child died at Honolulu, during his absence, early in the month of August.—Mr. Green's station is at Waiakea, in the eastern part of the island of Hawaii.

HARRISON GRAY OTIS DWIGHT.

HARRISON GRAY OTIS DWIGHT, son of Seth and Hannah Dwight, was born at Conway, Mass., Nov. 22, 1803. Both his parents are now dead.

He was hopefully converted during a revival of religion at Utica, N. Y. in 1818; and, during the same year, united with the First Presbyterian Church in that place, under the pastoral care of the Rev. S. C. Aikin. He was induced to commence study with the hope of being more useful as a Christian minister, than as a merchant, which was then his prospective occupation for life. Accordingly, he pursued his studies at the academy in Utica, N. Y., having been some years before partly fitted for college at the academy in Fairfield, in the same state. He entered the freshman class of Hamilton College in 1821; and after his graduation, immediately commenced his theological course at Andover, which he completed in 1828. He was employed as an Agent for the A. B. C. F. M. about one year and four months, or, during nearly the whole time from his leaving the Seminary, until his embarkation. It was while a member of the Seminary at Andover, that

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he decided to become a missionary. The peculiar nature of his religious feelings during a vacation which he spent at Utica, where there was a revival of religion, in 1826, brought him to that decision.

Mr. Dwight was ordained as a Missionary, at Great Barrington, Ms. on the 15th of July, 1829. The sermon was preached by the Rev. Dr. Beman, of Troy, N. Y.— He was married to Miss Elizabeth Barker, of North Andover, Ms., Jan. 4, 1830.—On the 21st of the same month he embarked at Boston, with the Rev. George B. Whiting, and arrived at Malta, February 27th, after a passage of 37 days. Leaving his wife in Malta, he sailed in the same vessel on the 17th of March, for Smyrna, on his way to Armenia and Persia, in company with the Rev. Mr. Smith, to perform the exploring tour to which they had been deputed by the Prudential Committee. The results of this tour have been given to the public in a work just published, entitled "Researches in Armenia." Mr. Dwight returned safe to Malta, July 2, 1831. Having been assigned to the station at Constantinople, he sailed from Malta with his family, May 15, 1832, for that place, expecting to make the Armenians the particular objects of his studies and labors.

By the following extract of a letter from Mr. Dwight, dated Constantinople, October 19th, 1832, it will be seen that the Missionaries were in imminent danger from the plague and the cholera, the latter of which was simultaneously committing its ravages in Turkey and in New Orleans. "We have heretofore had many schools among the Greeks at this place, but the plague, which has prevailed to an unusual extent and with great malignity, during the past season, has interrupted nearly all of them, as well as prevented us from having any intercourse with the people. The number of deaths by the plague, it is impossible to know with any accuracy. In our own vil-

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lage, (for we live five or six miles out of the city,) it has been more severe than almost any where else. We can scarcely look upon a house from our windows, which has not lost one or more by this dreadful disease; and besides, fourteen or fifteen more have been carried off daily by the cholera, in our immediate neighborhood."

JUDAH ISAAC ABRAHAM.

JUDAH ISAAC ABRAHAM, son of Isaac and Catharine Abraham, was born at Hitchen, Hertfordshire, England, May 9, 1802. His parents were Dutch Jews. His father died in 1804; his mother is supposed to be still living, and, with the rest of his relations, rigidly adheres to Judaism. He became a convert to Christianity in England, when about seventeen years of age, in consequence of a very secret perusal of the New Testament. His mother and connections, finding him proof against entreaties and maledictions, sent him to reside as a clerk with an uncle who was engaged in traffic at Palermo, in Sicily. Here he remained about three years, and then took passage for this country. He landed at Boston, destitute of money and friends, and without any settled plans. His situation, however, was calculated to excite interest; and his grateful, affectionate, and pious disposition, always gained him friends and benefactors.

His early education was careful and expensive, he having enjoyed the privileges of excellent Jewish schools in his youth. He was very familiarly acquainted with the English, French, Spanish, Italian, Latin, Greek, and He-

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brew languages; and had some acquaintance with Portuguese, German, Rabbinic Hebrew, &c. His scientific education was also good.

In March, 1823, soon after his arrival in this country, he went to the Cornwall School, which was under the direction of the American Board, where he remained a considerable time. Subsequently he attended courses of lectures at the Medical College in Pittsfield, Mass. He also engaged somewhat in the business of instruction. He entered the Seminary at Andover in 1826, and having pursued the usual course of study, went to New York, where he was ordained, and labored about a year among the Jews in that city.

In 1830, he sailed for Europe, in the employ of the American Society for ameliorating the condition of the Jews, with an intention of preaching the Gospel to the Jews in Thessalonica, Greece. He seems, however, hitherto to have been laboring in London, among the lost sheep of the house of Israel. While in this country, he published a small tract containing a very interesting account of his conversion to Christianity.

ELIJAH COLEMAN BRIDGMAN.

ELIJAH COLEMAN BRIDGMAN, son of Theodore Bridgman, was born in Belchertown, Hampshire County, Mass. April 22, 1801. He was hopefully converted during a revival of religion that occurred in that place, in the fall and winter of 1813; and united with the Congregational

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Church, then under the pastoral charge of the Rev. Experience Porter, the first Sabbath in April following.

He commenced his education in his native town in the fall of 1820, for the purpose of preparing for the ministry. As it was expected that he would follow the occupation of a farmer, his previous literary advantages had been inconsiderable, being none other than those afforded by a district school. He entered the Collegiate Institution at Amherst, (now Amherst College,) in August, 1822. Having completed the college course, he repaired to Andover in November, 1826, where he remained three years.

He was ordained as a Missionary, in Belchertown, on Tuesday, Oct. 6, 1829; sermon by the Rev. Dr. Humphrey, President of Amherst College. He embarked at New York, Oct. 14th; and, on the 25th of February, 1830, arrived at Canton, where he is still laboring.

The way by which Providence led him to engage in a Foreign Mission is thus described by himself, in a letter to his parents, while on his passage to China:—

"You remember the revival, when I first indulged the hope that I was born again. It was about that time I read in the Boston Recorder and Missionary Herald some account of the *condition* and *wants* of the heathen. These accounts, so far as I can recollect, were the means which first led me to *feel* for the poor heathen, and to wish that I might, at some future day, become a missionary.

"These feelings, I think, were never wholly obliterated. For a long time I had no fixed or settled purpose on this subject, but only some slight and feeble wishes. Such, indeed, were my feelings till after I entered college. Then I became more interested in the subject; and South America was the field which particularly occupied my attention.

"Soon after I went to Andover, I thought it was time for me to make up my mind on the subject, and either

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give myself up to it for life, or abandon it altogether. It was, as near as I can recollect, about the close of my first year at Andover, when my *wishes* became *purposes*. I wished, and, if God in his providence should open the way, *it was my purpose*, to go to the heathen. This purpose was not formed without much solicitude and anxiety, and, I trust, fervent prayer to God."

The place of his destination was not known to him until the day he closed his course at Andover, just three weeks before he embarked for China.

Mr. Bridgman is now engaged in acquiring the Chinese language, and in gaining useful information respecting the millions of the 'celestial empire.'

JOHN TAYLOR JONES.

JOHN TAYLOR JONES, son of Elisha and Persia Jones, was born at New Ipswich, Hillsborough County, N. H. July 16, 1802. His father died in 1809; his mother now resides at Ashby, Ms., to which place his parents removed soon after his birth. At the age of fourteen, he learned the trade of a baker, in the town of New Ipswich; and, during a revival of religion in that place the following year, he became a hopeful subject of the work of grace. Soon after this, he evinced a desire to relinquish his trade, for the purpose of obtaining a liberal education. With the approbation of his friends, he commenced his academical studies at New Ipswich; and, in the fall of the same year, (1817,) he united with the Congregational Church in that place, under the pastoral care of the Rev. Richard

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Hall. He completed his preparatory studies at Bradford Academy, and entered Brown University, where he continued one year. The remaining three years of his college course he spent at Amherst College, and graduated in 1825. He very soon commenced his theological studies at Andover Seminary, with which institution he was connected, until the winter previous to his leaving his native country. In the mean time, he was engaged in the business of instruction about a year and a half at Ellicott's Mills, in Maryland. Having embraced the sentiments of the Baptists, he was admitted into the Federal Street Baptist Church, Boston, under the care of the Rev. Howard Malcom, in May, 1828. Soon after his conversion, he expressed a desire to acquire an education, that he might be able to preach the Gospel to the heathen. This object he kept steadily in view through the whole course of his studies. His time, after leaving Andover, was spent on an agency in Connecticut, endeavoring to excite an increased interest in the subject of Missions, among the Baptist churches of that State. On Wednesday, July 28, 1830, he was ordained a Missionary, at Boston, having been appointed by the Baptist Board to the Burman Mission. A short time before leaving the country, he was married to Miss Eliza Grew, daughter of the Rev. Mr. Grew, of Hartford, Conn. On the 2nd of August, 1830, he sailed from Boston for Calcutta, at which place he arrived in the following December; and reached the final place of his destination, Maulmein, Burmah, Feb. 17, 1831. Besides being engaged in the acquisition of the language, he is now officiating as pastor of the English church in that place.

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JOHN S. EMERSON.

JOHN S. EMERSON, son of John and Elizabeth Emerson, was born in Chester, Rockingham County, N. H. December 28, 1800. His parents are still living in his native town. When about nineteen years of age he became hopefully pious, and a few months after, was received into the Congregational church in Chester. It was the expectation of his father, that he would settle on his farm; but soon after making a public profession of religion, he began to converse about the deplorable condition of the heathen, and manifested a strong desire to become a missionary. In a short time he commenced his studies, preparatory to a collegiate education with special reference to this object. He studied successively at Atkinson Academy, N. H., at Bradford, Mass., and at Phillips Academy, Andover, Mass. In the mean time he was employed at several different periods in teaching. From Phillips Academy he entered freshman at Dartmouth College in the autumn of 1822. He graduated in 1826, and was employed one year as Preceptor of the Academy in Hanover; during which time he attended two courses of medical lectures. After this he enteredthe Theological Seminary in Andover; and completed the regular course of studies in 1830. After leaving the Seminary, he was employed as an Agent for the A. B. C. F. M., nearly all the time, until he sailed for the Sandwich Islands. He labored principally in Strafford County, N. H. and became generally known to all the churches in that region. They therefore selected him as their foreign Missionary, whom they pledged to support. It was thought desirable that he should be ordained within the limits of that County, and accordingly the solemnities were performed

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at Meredith Bridge, May 19, 1831. A few weeks before leaving his native land, he married Miss Ursula Sophia Newell, only daughter of the Rev. Gad Newell of Nelson, N. H. On the 26th of Nov. 1831, they sailed from New Bedford, Mass., in company with seven other missionaries and their wives, viz: Rev. Messrs. Lyman, Spaulding, Alexander, Armstrong, Forbes, Hitchcock, and Lyons. They safely arrived at Honolulu the 17th of May, 1832. Mr. Emerson has been assigned to a new station at Waialua, on the island of Oahu.

WILLIAM GOTTLIEB SCHAUFFLER.

William Gottlieb Schauffler was born at Stuttgard, in the kingdom of Wirtemberg, in Germany, August 22, 1798. In the fall of 1804, his father who was a turner by trade, removed with his family to South Russia, and settled in Odessa, a port on the northern shore of the Black Sea. His two older brothers with himself, followed the employment of their father. His early literary and religious privileges were extremely limited. When about fifteen years of age, he was confirmed, i. e. admitted into the church, without, however, possessing any personal piety, or even having any serious thoughts about religion. He afterwards dated his conversion from the winter of 1820. From this period he ever desired to become a missionary. Circumstances however confined him at home until the beginning of the year 1826, when the well-known missionary, Rev. Joseph Wolff, came to Odessa. He invited Mr. Schauffler to become one of his pupils; which offer with the consent of his friends, he

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accepted, and proceeded to Constantinople. After three months, during which time he devoted his attention to the English, Latin, and Turkish languages, he removed to Smyrna. Having decided to visit America, Mr. Wolff paid his passage to this country; and providing himself with a few introductory letters, he set sail, with but one dollar in his pocket, for a land of strangers. He arrived at Boston on the 7th of November, 1826; and on the 18th of the same month, introduced himself to the Professors of the Seminary at Andover. He was received with much cordiality, and forthwith commenced the study of the English language, of which he then knew almost nothing, and also paid some attention to Latin and Greek. In the fall of the succeeding year, he became a member of the Theological Seminary, where, in addition to the usual studies, he acquired some knowledge of Chaldee, Syriac, and Arabic. Having completed the regular course in 1830, he remained at Andover one year longer, as a Resident Licentiate, during which period he prosecuted still further the study of the same languages, together with Rabbinic Hebrew, &c. In August 1831, the honorary degree of A. M. was conferred upon him by Amherst College.

On the 14th of November 1831, Mr. Schauffler, was ordained Missionary of the American Board, to the Jews in Turkey, in Park Street Church, Boston. The sermon was preached by Professor Stuart of Andover, from Rom. xi. 25—31. Having spent five years in this country, he became a citizen of the United States, and thus went out under the protection of the American government. In December, he embarked at New York for France, under the direction of the American Board, though supported by the Ladies' Jews Society in Boston. He spent three months in Paris, in attendance on the public lectures, occupied with the studies requisite in his peculiar field of

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labor. He left Paris on the 9th of April, 1832, while the cholera was making its ravages in that city; and commenced his journey to the field of his missionary labors, going by way of Stuttgard his native place, Vienna, and Odessa. In his journal, Mr. Schauffler thus writes; "Sunday, June 24, 1832. Rose up about three o'clock in the morning, to make the remainder of my journey. About sun-rise, I had Odessa and the Black Sea in prospect. There are living my mother, brothers, sisters, and many old Christian friends! What emotions were called forth by this thought! I had not seen them since February 1826. Some of them are now in heaven, and what are the rest now doing?—About 7 o'clock, I stopped before my elder brother's house. No small surprise to them, who did not expect me before a week or a fortnight. They were all in comfortable health, and good spirits. The tidings of my arrival soon spread among my friends and dear acquaintances, who hastened to see me, calling in one after another. After breakfast, we went to meeting, to hear Mr. Fletnitzer, my brother-in-law, who is the present minister of this place. * * * *

"July 7. We rose early to pursue our journey. The people came to prevent our going; but as circumstances were, necessity was laid upon me, and I was obliged to refuse remaining any longer. At last one of the deacons said, 'Permit me to ring the bell,' (it was 5 o'clock in the morning,) 'we will have the people together presently. Give them one sermon more, and then depart in peace.' But our journey was too long, and our horses not strong enough to permit any further delay. Moreover my lungs were very much affected by the exercises of yesterday, so that I could hardly speak without pain. We set out, accompanied by a number of good people. Here and there, men and women ran up as we walked through the village, to shake hands with me, and to express

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their grateful feelings for our visit, each wanting to make an engagement with us, that we should keep praying for each other as long as we should live. It was touching indeed. At some distance from the village, we got into our carriage, after receiving a thousand good wishes from the brethren."

On the 1st of August, 1832, Mr. Schauffler arrived at Constantinople, where he is now laboring.

DAVID BELDEN LYMAN.

David Belden Lyman was born at New Hartford, Litchfield County, Conn., July 29, 1803. He pursued his studies preparatory to entering college, at Lenox, Mass.; and graduated at Williams College in the fall of 1828. He dated his conversion from the year 1821, before he commenced his academical studies. Soon after his graduation he entered the Seminary at Andover, where he completed the usual course in the fall of 1831. He was ordained as Missionary of the American Board, at Hanover N. H., on the 12th of October, in company with Rev. Asher Wright. The sermon on the occasion was preached by President Lord of Dartmouth College. He was married to Miss Hannah Joiner of Royalton, Vt.; and on the 26th of November 1831, sailed from New Bedford, Mass., with a large reinforcement for the Sandwich Islands. He arrived at Honolulu on the 17th of May 1832, after a passage of 172 days.

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EPHRAIM SPAULDING.

EPHRAIM SPAULDING was born at Ludlow, Windsor County, Vt., Dec. 10, 1802. He was hopefully converted during the year 1815; pursued his preparatory studies at the Academy in Chester, Vt.; and graduated at Middlebury College in the autumn of 1828. He then became a member of the Seminary at Andover, where he pursued his studies for three years.—He was married to Miss Julia Brooks of Buckland, Mass.; and was ordained Missionary of the American Board, at New Bedford, Mass., on Monday evening November 21st, 1831, his sickness having prevented his earlier ordination. On the following Saturday, he sailed for the Sandwich Islands, in company with Messrs. Emerson, Lyman, and others; and arrived at Honolulu in the following May. Mr. Spaulding has been assigned to the station at Lahaina, on the island of Maui.

JOHN DIELL.

JOHN DIELL, a native of Cherry Valley, Otsego County, N. Y. was educated at Hamilton College, where he graduated in the fall of 1826. In November, 1829, he entered the Theological Seminary at Andover, where he remained nearly two years; when he transferred his connection to the Seminary at Princeton, to complete his studies.

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In the summer of 1832, he spent several weeks as Agent of the American Seaman's Friend Society, visiting the towns which are principally concerned in the whaling business. His object was to become acquainted with the people, so as to enlist their sympathies and prayers; and also to raise money for building a Seaman's chapel at Honolulu, in the Sandwich Islands. He was ordained in New York, by the third Presbytery of that city, on Sabbath evening, the 16th of September, 1832.—He was married to Miss Caroline Platt, of Plattsburg, N. Y.; and sailed from New London, Conn., on Friday, November 23d, in the ship Mentor, for the Sandwich Islands. He took with him the frame of a new chapel to be erected at Honolulu; and also a library for the use of seamen at the Islands, valued at about $ 500, and furnished principally by the students of Princeton Seminary, and their friends.

HENRY LYMAN.

HENRY LYMAN was born at Northampton, Mass., Nov. 23d, 1809. He fitted for college at the grammar school in his native town, and entered Amherst College in the fall of 1825. While here, he hopefully experienced the power of religion, during a revival in the spring of 1827, and united with the college church. After his graduation he entered the Theological Seminary at Andover, where he completed the usual course of study in September, 1832. On the evening of October 11th, 1832, he was ordained at Northampton, as missionary of the American Board to South-eastern Asia. The sermon on the occa-

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sion was preached by Rev. President Humphrey of Amherst College, from 2 Timothy ii. 3. During the following winter, he attended a course of medical lectures in Boston, and subsequently another course at Bowdoin College.

SAMUEL MUNSON.

Samuel Munson was born at New Sharon, Kennebec County, Maine, March 23d, 1804. He became a hopeful subject of divine grace while living at home, in January, 1823; pursued his preparatory studies at Farmington Academy near his native place; and entered Bowdoin College in 1825. After his graduation he entered upon a course of theological study at Andover, which he completed in 1832. He was ordained as missionary of the American Board at Orleans, Mass., on the 10th of October in the same year. The sermon was preached by Rev. Mr. Fisk of Marshpee, Mass. He subsequently attended medical lectures at Boston, and at Brunswick in Maine.

BENJAMIN WYMAN PARKER.

Benjamin Wyman Parker, son of Aaron and Jerusha Parker, was born at Reading, Middlesex County, Mass., October 13, 1803. He was hopefully converted

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during a revival of religion in his native town in 1822, and joined the church at Atkinson, N. H. in 1824. A desire to preach the gospel to the heathen induced him to seek a liberal education. Accordingly he pursued his preparatory studies at Atkinson Academy, and entered Amherst College in the fall of 1825. He prosecuted his studies four years at Amherst, and three years at the Theological Seminary at Andover, where he completed his professional course in September, 1832. He received ordination at Reading on the 13th of September. The sermon was preached by the Rev. Professor Emerson of Andover. On the 24th of the same month, he was married to Miss Mary Elizabeth Barker of Guilford, Conn.; and on the 23d of November, sailed from New London, Conn. for the Sandwich Islands.

ELIAS RIGGS.

Elias Riggs was born at New Providence, Essex County, N. J., Nov. 19th, 1810. He pursued his preparatory studies at Amherst Academy, and entered Amherst College in the fall of 1825. During the spring term of his freshman year, he joined the college church, although he dated his conversion from a period one year earlier than this. After his graduation he pursued his professional studies at Andover, and completed them in September, 1832. During his senior year in the seminary, his time was considerably occupied in the preparation of a "Manual of the Chaldee Language," which was published about the time of his leaving this country. He received ordination

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at Mendham, N. J., on the 20th of September, from the Presbytery of Elizabethtown, N. J.—On the 18th of September, he was married to Miss Martha Jane Dalzel of Mendham; and on the 30th of October, sailed from Boston for the Mediterranean mission. He arrived at Malta on the 6th of December 1832, after a passage of 36 days.

IRA TRACY.

IRA TRACY was born at Hartford, Windsor County, Vt., January 15th, 1806. He became hopefully pious while at home, in April 1820, and pursued his preparatory studies at Hanover, N. H. He entered Dartmouth College in the fall of 1825, and graduated in 1829. He afterwards pursued a regular course of theological study at Andover, which he completed in September, 1832. On the 28th of the same month he was ordained missionary of the American Board, at White River Village, Hartford, Vt. The sermon on the occasion was preached by his brother, the Rev. Joseph Tracy, editor of the Vermont Chronicle, from Exodus xx. 4—6. He immediately commenced an agency for the Board, in Hampden county, Mass.; and afterwards attended medical lectures at Brunswick, Maine.

Messrs. Lyman, Munson, and Tracy have been designated to South-eastern Asia, and will probably sail in a few weeks.

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ALFRED WRIGHT.

ALFRED WRIGHT, son of Jeriah and Temperance Wright, was born in Columbia, Tolland County, Conn., March 1, 1788. His father died Jan. 26, 1828; his mother, Nov. 10, 1832. Both of them were professors of religion. His father, possessing only a small estate, with a family of eleven children, had not the means of supporting his son at school, but employed him on his farm till about seventeen years of age. Although his health was feeble, he resolved to obtain an education by his own efforts; and with the consent of his parents, entered Bacon Academy, in Colchester, Conn. By occasionally engaging in school-teaching, he was enabled to defray the expenses of his education, so that he entered the sophomore class in Williams College, in May, 1810. At the commencement of his studies, he had in prospect the profession of medicine; but during a revival of religion in college in the spring of 1812, he was hopefully converted, and from this time he determined to study theology. He graduated in September, 1812, and was afterwards, for some months, preceptor of an academy in Hadley, Mass., at which place he united with the church under the care of the Rev. Dr. Woodbridge. In November, 1813, he joined the Seminary at Andover. While here, his attention was called to the subject of missions; and, after much deliberation, he became fully convinced that it was his duty to engage in this work. Accordingly, he came to the determination to put himself under the direction of the American Board, although he was prevented, by various circumstances, from offering his services till the year 1819. In the fall of 1814, he received the appointment of tutor in Williams College; and was induced, by the persuasion of his friends,

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to accept the appointment, hoping to have much leisure for the study of languages, and thus to be prepared for greater usefulness as a missionary. But soon after entering upon his duties at Williamstown, his health entirely failed. He had several attacks of hemorrhage at the lungs, and was reduced so low as to give up all expectation of ever being useful in the ministry. In this state of health, he removed to North Carolina in 1815, and resided three years at Raleigh. His health being in a measure restored, he engaged as a preceptor in a female academy; and made great exertions to improve the condition of the black population. On Friday, Dec. 17, 1819, he was ordained as evangelist, in Charleston, S. C., in company with Mr. Jonas King; and soon received an appointment from the American Board, to labor among the Choctaw Indians. In the spring of 1820, he returned to New England, and, having visited his friends in Columbia, Conn., and made the necessary arrangements for his journey, he started for Elliot, where he arrived in December, and forthwith entered upon the duties of his mission. In March, 1825, he was married to Miss Harriet Bunce, daughter of Jared Bunce, Esq., of Philadelphia, since deceased. In the summer of the following year, he was called to mourn the loss of his two brothers and one sister, of the typhus fever, while his aged father was suffering with the same disease.

Mr. Wright has labored successively at the several stations of Elliot, Mayhew, and Goshen; and, in April, 1831, when the missionary operations were interrupted by the removal of the Indians, he re-visited New England, and continued at the north during the summer. Returning to the mission in December, he proceeded, with Mr. Loring S. Williams, his associate, to the new Choctaw country lying between the Arkansas and Red rivers, and west of the Arkansas territory, with a view of commencing a

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mission there. He arrived at Little Rock on the Arkansas, the 18th of February, 1832, where he was detained till late in August, by a severe sickness which threatened to prove fatal. Having in some measure recovered, he proceeded to his field of labor.

CYRUS KINGSBURY.

CYRUS KINGSBURY, son of Cyrus and Annis Kingsbury, was born at Alstead, Cheshire County, N. H., November 21, 1786. His parents died when he was young, and he was left under the care of an uncle, since deceased, who did all in his power to assist him. He was hopefully converted in 1805 at Medway, Mass.; and soon afterwards made a public profession of religion, by uniting with the church in the West Parish of that town, under the pastoral care of the Rev. Mr. Sanford. About 1807, he commenced his studies preparatory to a collegiate education, under the care of Rev. Dr. Crane, of Northbridge, Worcester County, Mass.; and entered Brown University in 1809. He graduated in 1812, and immediately afterwards commenced his theological studies at Andover. He completed his course at the seminary in 1815; and September 29th, of the same year, was ordained missionary at Ipswich, Mass., in company with Mr. Daniel Smith. Soon after his ordination, he accepted an appointment to Tennessee, under the direction of the Missionary Society of Connecticut, where he labored six months, and thence proceeded to the country of the Cherokees. On the 13th of January, 1817, he arrived in the Cherokee nation, and,

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assisted by Messrs. Hall, Williams, and their wives, actively engaged in establishing schools. The place selected for the first school, was named Brainerd, in memory of David Brainerd; and Catharine Brown was one of its first members, and *the first* who was hopefully converted among the Indians by means of the missionaries sent out by the American Board. She died July 18, 1823, aged 23 years.

In May, 1818, Messrs. Kingsbury and Williams left Brainerd, to commence a mission among the Choctaws in the state of Mississippi. Their new station they named Elliot, in memory of the venerable *Apostle of the American Indians.* In November following, Miss Sarah B. Varnum, of Dracut, Mass., embarked at Salem, for the purpose of joining the mission. At New Orleans she was met by Mr. Kingsbury, and their marriage was there solemnized. They arrived at Elliot in February, 1819. In April, Mr. Kingsbury was seized with a severe illness, which at first was a bilious fever, but after two or three weeks changed to a regular intermittent, and continued till June. His health, however, was soon restored. A school was immediately opened and well attended. In November, 1821, Mr. Kingsbury formed a new station at Mayhew, about 100 miles east of Elliot, and there took up his residence. On the 15th of September in the following year, he was called to mourn the loss of Mrs. Kingsbury, who died very suddenly, after an illness of five days. During the spring of 1824, there was an unusual seriousness at this station; several persons became hopefully pious, and others were thoughtful, inquiring, and anxious. There were at this time, in all the schools, a little more than 200 scholars.

Owing to the removal of the Choctaws west of the Mississippi, the concerns of this mission are now closing. It has been in operation more than fourteen years. The

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whole number of persons belonging to the churches in the Choctaw nation, under the care of the Board, at the close of the year 1831, exclusive of the mission families and those under censure, was about 360. The whole number who have been received to the churches, is about 400. 244 children have also been baptized.

The sum expended from the commencement of the mission to August, 1831, was about $140,000, of which about $60,000 were from the funds of the Board; about $60,000 from the annuity of the Choctaws; and about $20,000 from the fund appropriated by Congress for the civilization of the Indians. The actual value of the mission property, about a year ago, was supposed to be about $30,000.

ALFRED FINNEY.

ALFRED FINNEY was a native of Plymouth, Windsor County, Vt. Some particulars of his early history are contained in the following extract of a letter from William Nutting, Esquire, of Randolph, Vt. "My acquaintance with Mr. Finney commenced in November 1809, when he entered the Academy in this place, then under my care. His parents, as he afterwards informed me, were living in Plymouth, but unable to render him any pecuniary aid. His literary advantages had been very limited; and when he entered this academy he had no expectation of pursuing a classical course of studies. He was then a young man of correct morals, and amiable manners; but had not, to my knowledge, been the subject of any lasting religious impressions. In the summer

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of 1810, there was an unusual attention to religion among the students in the academy; and Mr. Finney, with several others, became hopefully pious. On the 7th of April, 1811, he made a public profession of religion, and united with the Congregational church in this place. Ever after his obtaining a hope in Christ, he had a strong desire to become one of his ministers. He commenced a course of classical studies, and pursued it with untiring zeal; but as he was dependant on his own exertions for support, his studies were necessarily suspended for a part of each year. He however continued his exertions, and in October 1813, was prepared to take a respectable standing in the junior class of Dartmouth College, at which Institution he was graduated in August, 1815.

"After leaving college, Mr. Finney immediately commenced his theological studies, but owing to pecuniary embarrassments, could not pursue them with that regularity and system which he desired. He entered the Seminary at Andover, but continued there, I think, only a part of one year. On his return from Andover, he continued his studies under the direction, and with the assistance of several of the clergymen in this vicinity, till about the beginning of the year 1818, when he was examined and licensed to preach. About this time, he married Miss Susanna Washburn, daughter of Mr. Josiah Washburn, a respectable citizen of this town; and not long after, Mr. Finney, together with Rev. Cephas Washburn whose sister he had married, offered his services to the American Board. They were accepted, and appointed to establish a missionary station among the Cherokees, then about to be removed to Arkansas Territory."

On the 4th of November, 1818, Mr. Finney was ordained as a missionary, at the same time with Messrs. Pliny Fisk, Levi Spaulding, Miron Winslow, and Henry Woodward. The services were performed at the Taber-

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nacle Church in Salem, Mass.; and the sermon was preached by Professor Stuart. At this time it was expected that Mr. Finney would enter upon his duties early in the following spring, explore the country, make arrangements preparatory to the contemplated establishment, and be joined by others as soon as should be deemed advisable; but unforeseen circumstances occasioned some delay. He continued to preach to destitute congregations in the vicinity of his native place, until the 30th of August 1819; when with Mrs. Finney, and Mr. and Mrs. Washburn, he left Vermont, and on the 11th of November arrived at Brainerd, a missionary station within the limits of Tennessee. After remaining two or three weeks at Brainerd, the company proceeded on their way, and arrived at Elliot, January 3d, 1820. After about a month's delay, Messrs. Finney and Washburn made an unsuccessful attempt to prosecute their journey. They found the traveling so bad, owing to the high water, that they were obliged to retrace their steps, and remain at Elliot a few months. About the middle of May, they made a second attempt on horseback, which was more successful. They reached Little Rock, the seat of government for Arkansas Territory, on the 1st of July. Their wives and children remained in the meantime at Elliot. During this period, Mr. Finney suffered repeated attacks of intermittent fever, which sometimes compelled them to suspend their journey altogether. The fatigue which Messrs. Finney and Washburn underwent in the course of this journey was extreme. They however persevered in their undertaking; and on the 25th of August, fixed upon a site for their future operations, about 130 miles above Little Rock. To this station they gave the name of Dwight, in memory of President Dwight of Yale College. Having erected a few temporary buildings, and made arrangements for improving the ground, they returned to Elliot in October for

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the purpose of removing their families. This they effected in the following spring, and on the 10th of May, 1821, the whole mission family safely arrived at Dwight. On the 1st of January of the following year, a small school was opened at this station. The number, which at first was small, speedily increased, and early in May, fifty were enjoying the benefits of instruction, and some of them were rapidly improving. In the annual Report of this mission to the Secretary of War, prepared in October, 1823, they state; "The whole number of Cherokee children in our family, who are enjoying the privilege of literary, moral, and religious instruction, is sixty;—thirty-four male, and twenty-six female. The progress of all these equals, if it does not exceed that of most children, in a given time, in civilized society. They pursue their several studies with more ardor, diligence, cheerfulness, and expertness; submit to all directions with more promptitude; and make better progress in every branch of a useful education, than we ever expected to witness among the natives of the forest. The number might be increased to a hundred or a hundred and fifty within a few days, if we would open our doors for their reception, but our limited resources prevent us."

In a letter to the Secretary of the American Board, dated June 30, 1824, Mr. Finney thus writes; "Those who when revolving in their minds the idea of Indians and savages, vainly imagine that nothing can belong to the aborigines of our country, except what is frightful in appearance and deeply imbued with cruelty and barbarism, would scarcely believe themselves to be in an Indian school, when surrounded by the children which fill our little sylvan seminary. Were they here, they would see nothing of that coarseness of feature, nor ferocity of look, nothing like that dirty dress, ugly visage, and repelling countenance, and nothing of that hard, unkind, and cru-

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el disposition, which they have been wont to associate with the Indian character. But they would see a lovely group of children, who by the regularity of their features, their neat and cleanly dress, their fair complexions, (fair indeed for a sultry clime,) their orderly and becoming behavior, their intelligence and sprightliness, their mildness of disposition tempered with a manly spirit, and their progress in knowledge, would not suffer by a comparison with most schools in a civilized land, nor disgrace respectable parents, in passing as their sons and daughters.

"Such are our schools at Dwight; our precious children, not long since brought from the shades of the forest. We love them, and we can but love them, for they are lovely. They are docile in their dispositions, generally quick in their apprehensions, prompt in their obedience, active and sprightly in their sports, and diligent and ambitious in their studies."

In May, 1828, the Arkansas Cherokees exchanged the lands which they then occupied, for lands immediately west of them. The station of Dwight was accordingly removed the succeeding year, about 100 miles westward; and is situated upon the river Salisau, a northern branch of the Arkansas. The mission family removed to the new station in the spring of 1829, and were in the midst of the labor of erecting buildings and making other preparations, when Mr. Finney was called away by death. He was seized with an inflammatory fever on the 4th of June. At first he was not regarded as being in danger. His disease was not very violent, and medicine had a good effect. On the morning of the 8th, he was thought considerably better. At that time Mr. Washburn was under the necessity of leaving the station for some days; and before he could return, his beloved associate in the missionary work had ceased from his labors, and he could only join the family in the funeral solemnities, which had

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been commenced before his arrival. On the evening of the 8th, Mr. Finney's disease assumed a new and threatening aspect, and his sickness was very distressing until his death, which occured on the 13th of June, 1829.

The following is extracted from a letter of Mr. Washburn: "Mr. Finney's health had suffered greatly by his residence in this climate, and was severely affected by the trials he was called to encounter. His death, you are aware, is a great loss to us. I have been long and intimately acquainted with Mr. Finney, and I know how to appreciate him. He was a man of sterling worth His death has bereaved his feeble wife of a tender husband; his three helpless babes of an affectionate and faithful father; the mission of an active, pious, devoted, and judicious fellow-laborer; and the heathen of one who 'longed for their souls in the bowels of Jesus Christ.'"

Mrs. Finney and her children are still living in the mission family.

CYRUS BYINGTON.

Cyrus Byington, son of Isaiah and Lucy Byington, was born in Stockbridge, Berkshire County, Mass., March 11, 1793. His mother died, Feb. 5, 1831, aged 64; and his father on the 19th of August following, aged 66 years. His father being a farmer, Cyrus labored with him until he was fourteen years of age, with no other advantages for education than those afforded by a common school. At the age of fourteen, he was placed under the care of Joseph Woodbridge, Esq., of Stockbridge, a literary gen-

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tleman, who had been a practising attorney, but was then clerk of the courts for Berkshire County. Mr. Byington was then intended for the profession of law. The first two years he devoted to Latin, History, &c., and thenceforward he attended to the study of law until September, 1814, when he was admitted to the Berkshire bar. During an extensive revival of religion which prevailed in Stockbridge, in the year 1813, he became hopefully pious. After his admission to the bar, he practised law in his native town until some time in the following winter, when, an opening having occurred in Sheffield in the same county, he removed to that town, where he made a public profession of religion, and joined the church under the care of the Rev. James Bradford. Here he was much esteemed, and had all the prospect of business and respectability in his profession that could have been rationally expected. But his mind longed for an employment in which he could more directly and extensively promote the cause of the Redeemer. Accordingly, in the autumn of 1816, he gave up the profession of law, and joined the Seminary at Andover, where he remained three years. During the last year of his residence at the Seminary, he offered himself to the American Board, as a missionary, and was accepted. In the winter of 1819–20, he preached and took up collections as an Agent for the Board in Middlesex County, Mass., and also in some other counties in the State.

In September, 1820, Mr. Byington left Stockbridge, and accompanied a mission family, consisting of Messrs. Smith, Cushman, and Bardwell, with their wives and children, to the Choctaw country. He joined the station at Elliot, and immediately commenced the study of the Choctaw language. His particular object was to reduce the Choctaw language to a system, and to compose elementary books for the schools. In May, 1824, he began

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to preach in that language by written sermons, prepared with the aid of an interpreter. Six months later, he was able to write sermons alone, which were intelligible to the people, and were well received. In 1827, he went to reside, for a time, at Cincinnati, Ohio, to superintend the printing of school-books in the Choctaw language; and on the 4th of October, was ordained at Oxford, Ohio, by the Presbytery of Cincinnati. The sermon was assigned by the Presbytery to Mr. Byington, as the occasion seemed a suitable one for him to plead the cause of the heathen. On the 19th of December, of the same year, he was married, at Marietta, to Miss Sophia Nye of that place; and soon after, returned to the Choctaw country. Mr. Byington has labored at the different stations, Elliot, Aiikhunna, and Yoknokchaya. He has made considerable progress in the preparation of a vocabulary and a grammar in the Choctaw language, and is still prosecuting his labors in that department.

SAMUEL MOSELEY.

Samuel Moseley was born in Montpelier, Washington County, Vt., September 24th, 1790. He entered the sophomore class of Middlebury College, in 1815. President Davis, in a letter to the Secretary of the American Education Society, speaks of him as "a discreet young man, amiable in his natural disposition, and of unquestionable piety. He is thought by his instructers to have no superior in his class." He graduated in 1818, and repaired to Andover, where he received a regular theological

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education. During the winter of 1821–2, he was employed as a missionary, in South Carolina; and during the following summer, as an agent of the American Board in New Hampshire and Vermont. The principal part of the year 1823, he spent in the service of the Domestic Missionary Society. The people of one of the congregations in Gloucester, Mass., where he preached for some time to great acceptance, would have made some special efforts to settle and support him, had he not been devoted to the missionary work. He had kept his eye steadily fixed on this great enterprise from the commencement of his preparation for college.

In October, 1823, Mr. Moseley left New England for Mayhew, in the Choctaw nation, where he arrived in December, and entered with zeal upon the duties of his work. Though licensed to preach more than three years before, he was never ordained missionary. He was expecting to receive ordination on missionary ground; but his life was taken away before the time appointed for this service had arrived. He had long been affected with pulmonary difficulties; and he probably carried with him to the mission, the seeds of death. Soon after he arrived at Mayhew, he went to Emmaus, in the south part of the nation, where he labored as a preacher of righteousness. While on his return, he was much exposed, and for two nights, slept in the woods.

Early in March, 1824, he and Mrs. Moseley rode to Bethel, about 60 miles, during which time they were exposed to heavy rains, and suffered severely in passing creeks and swamps. During the summer months, he was able to preach, not only to the missionary congregation, but to the people in the neighboring white settlements. The last sermon which he preached, was on the Sabbath, August 22, 1824. On the Tuesday following, he had symptoms of fever. He was visited by physicians from

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Columbus, and received the kindest attention from his missionary associates. After the 6th of September, he rapidly declined. Though exceedingly weak, he enjoyed, for the most part, special manifestations of the Divine presence. Once, when observing his wife in tears, he entreated her not to weep, as it was painful to him; adding, I wish you not to feel distressed any more on my account. She replied that she would do all she could to please him; "but you know," said she, "that when one half of the heart is torn away, the other half will bleed."

On the evening of September 10, 1824, as his strength failed, his nerves were much excited. Some of the time he was delirious. He died about four o'clock the next morning, in the thirty-fourth year of his age, and at the close of a missionary life of only nine months' duration.

SAMUEL AUSTIN WORCESTER.

Samuel Austin Worcester, son of Rev. Leonard Worcester, of Peacham, Vt., was born January 19, 1798, at Worcester, Mass., where his father then resided. In January, 1800, at the age of two years, he went with his father's family to Peacham. Here he constantly resided until he entered college, to the preparatory studies of which he attended at the academy in that place. He entered the freshman class in the University of Vermont, in the winter of 1816. The University was then under the Presidency of the late Rev. Samuel Austin, D. D., who was his uncle by marriage; Mrs. Austin and his mother being sisters. His second name had been given him in

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memory of his uncle; and from him he now received assistance in obtaining his education. He was hopefully converted in the year 1817, a year long to be remembered in Peacham for a wonderful work of divine grace; and he united with his father's church on the 14th of September of the same year. He graduated in 1819; taught the Academy at Randolph, Vt. one year afterwards; and entered the Seminary at Andover, in 1820. It was during his residence at that Institution, that he determined to devote his labors and his life to the cause of missions; and before he left the Institution, he offered himself to the American Board, and was accepted. Accordingly, after leaving the Institution, he entered into their service as an Agent. He was married, in July, 1825, at Bedford, N.H., to Miss Ann Orr, daughter of the late Hon. John Orr, of that town. He was ordained in company with the late Rev. Elnathan Gridley, in Park-street Church, Boston, August 25, 1825. The sermon on the occasion was preached by his father. He immediately afterwards commenced his journey to the Cherokee nation, and arrived at Brainerd on the 21st of October. Mr. Worcester now commenced the study of the native language, with a view to preaching, translating the Scriptures, preparing school-books, &c. In 1828, he formed a new station, and established himself at New Echota, within the chartered limits of Georgia. The translation of the Gospel of Matthew was completed and published in 1829, and also a collection of hymns, translated by Mr. Worcester, in editions of 1000 copies each. The Cherokee Phœnix, a weekly newspaper in Cherokee and English, edited by Elias Boudinot, a Cherokee, was commenced here in February, 1828, in which portions of Scripture were published. In a letter dated March 15, 1830, Mr. Worcester thus writes to the Secretary of the Cherokee delegation at Washington:—

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"Agriculture is the principal employment and support of the Cherokees. As to the wandering part of the people, who live by the chase, if they are to be found in the nation, I certainly have not found them; nor ever heard of them, except from the floor of Congress, and other distant sources of information. I do not know of a single family, who depend in any considerable degree, on game for a support.—As to education, the number who can read and write English, is considerable, though it bears but a moderate proportion to the whole population. The Cherokee language, as far as I can judge, is read and written by a large majority of those between childhood and middle age."

About the middle of January, 1831, the missionaries received a copy of a newspaper, containing a law just passed by the Legislature of Georgia, for extending complete jurisdiction over the Cherokee nation. An oath was required of them to submit to, and support, the jurisdiction of Georgia over the Cherokees, on penalty of a four years' confinement at hard labor in the penitentiary. On Sunday, March 13th, Mr. Worcester was arrested by an armed military guard, and, with several others, taken to Lawrenceville, where the court for Gwinnett county was then in session. Being Post Master, however, he was discharged, on the ground that he was an authorized agent of the general government. This office was soon after taken from him, and, on the 7th of July, he was again arrested, brought under guard to Lawrenceville, and ordered to give security for his appearance at the next term of the Superior Court. He returned again to New Echota, July 27th. On Wednesday night, August 17th, when most of the family had retired to bed, he was a *third* time arrested and made prisoner, but after some explanation, he was released, and permitted to return home. On the 15th of September, he was brought to trial and con-

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demned to four years' hard labor in the penitentiary. At the gate of the prison, pardon was offered, on condition that he would take the oath of allegiance to the State. This he declined; and was accordingly, with Doct. Butler, thrust into prison. A writ of error was granted by one of the Justices of the Supreme Court of the United States; and the case was brought up and ably argued on the 20th, 21st, and 23d days of February, 1832, by Messrs. Wirt and Sargeant in behalf of the plaintiffs in error. The decision of the Court was pronounced by Chief Justice Marshall, March 3, 1832, by which the laws of Georgia in question, were declared to be "*contrary to the constitution, treaties, and laws of the United States.*" This decision was not enforced. On the 14th of January, 1833, the Missionaries were discharged from the penitentiary, by order from the Governor, after a confinement of *sixteen* months. Messrs. Worcester and Butler forthwith resumed their labors among the Cherokees; the law, under which they had been imprisoned, having been previously repealed.

HARRISON ALLEN.

HARRISON ALLEN, son of William and Love Coffin Allen, was born in Chilmack, on Martha's Vineyard, April 26th, 1792. His parents removed to Industry near Farmington, in Maine, when he was about four months old. His mother died June 5, 1831, in the triumphs of faith, though she never made a public profession of reli-

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gion. His father is still living, and has been a professed follower of Christ for many years.

The first years of Mr. Allen's life were spent upon his father's farm. In 1814, when about 22 years of age, he hopefully became a subject of renewing grace, and soon united with the Congregational church in Farmington. He was now desirous of being employed as a laborer in the vineyard of Christ; but being embarrassed by the want of means for prosecuting the necessary studies preparatory to such a work, he hesitated for a time as to the course of duty. At length, in 1815, amidst many discouragements, he entered upon the preparatory studies for college. He was dependant for support, entirely, upon his own exertions; and these exertions were not withheld. Indolence was no part of his character. Cheerfully and assiduously did he exert himself, both in pursuing his studies, and acquiring the means of support. He commenced his preparation for college with the Rev. Josiah Peet, of Norridgewock; and completed it at the Academy in Bloomfield, an adjoining town. In the fall of 1820, being in the 29th year of his age, he became a member of Bowdoin College. In prudence and economy, he was truly exemplary. He expended nothing needlessly, and yet gave abundant evidence of possessing a truly benevolent heart. In the benevolent objects of the day, he felt a lively interest. This he manifested, by contributions from his limited means, and particularly by his efforts, which he cheerfully made in carrying these objects into effect. He was remarkably diligent in improving his time; and was careful to turn all his hours to some good account. During a winter vacation in college, while engaged in instructing a common school, he daily walked two miles to instruct an evening school in another district.

Mr. Allen graduated in September, 1824, and soon commenced a course of theology, with the Rev. Benjamin

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Tappan of Augusta, with whom he remained a short time. Having received an invitation to take charge of the Academy connected with Bowdoin College, he complied with the request, and in this employment passed the remainder of the year. It was his intention to complete his theological studies with Mr. Tappan; but having been present at the anniversary of the Seminary at Andover in September, 1825, he concluded to pursue them at that Institution. During the second year of his residence there, he resolved to devote himself as a missionary to the heathen; though he had evidently thought and felt much on the subject, previously to this period. He offered himself to the American Board, expecting that the North-west coast would be his field of labor, but he was eventually assigned to the Choctaw mission.

Mr. Allen completed his theological course at Andover in September, 1828; and during the subsequent year was employed as Agent for the Board in some parts of Maine, and Massachusetts, where he was instrumental in forming several associations auxiliary to the Board. On Thursday evening, the 24th of September, 1829, he was ordained at Park Street Church, in Boston, in company with Messrs. Cutting Marsh, William Hervey, and Hollis Reed. Rev. John McDowell, of Elizabethtown, N. J., preached on the occasion. On the 29th of the same month, he was married to Miss Nancy Eames, of Wilmington, Mass., and immediately after, made his farewell visit to his friends in Maine.

On the 1st of December, 1829, Mr Allen embarked at Boston with Mrs. Allen, Mr. John Dudley, and Miss Eunice Clough; and arrived at Mobile, on the 22d of the same month. From thence he took passage by steamboat, up the river Tombeckbe, to Columbus in the state of Mississippi. After visiting the mission stations in the vicinity of Mayhew, he proceeded to Elliot, where he arrived

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on the 26th of January, 1830. This was the field of labor which had been assigned to him, and he entered upon it, under favorable auspices, preaching through an interpreter as often as he could gain an audience, not only at Elliot, but at other places from 30 to 60 miles distant. On the last day of February, which was the first communion season after his arrival, he had the happiness of admitting to the church five natives, and also one African woman by letter from another church. At the same time he sat down to the table of our Lord, in company with 17 other communicants. At subsequent periods, six more were added to the church.

In a letter dated Elliot, September 20, 1830, Mr. Allen thus writes; "Since my residence here, about one half of my time has been employed at Elliot, and the other at places where religious meetings had been previously held. The reception I have met, has on the whole, been quite as favorable as a stranger could expect. The full-blood Choctaws, are, as a people, kind and friendly even to strangers. Good attention has generally been given to preaching, and at times, more than ordinary seriousness has been witnessed." As the inhabitants were exceedingly sparse, his parochial visits and appointments occasioned him much fatiguing travel, which, together with the influence of the climate, was undoubtedly the cause of the disease which terminated his life. He died August 19th, 1831, in the 40th year of his age. The following particulars respecting his last sickness, are from a letter of Mrs. Allen. "My dear husband's sickness was short and very distressing. He was taken with the disease on Saturday, August 13th, and the next Friday morning at 5 o'clock, he was joyfully released from sin and suffering. His disease was a bilious fever. For some time before his sickness, he seemed to be in great haste to finish the work which his heavenly father had given him to do. He lived

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near to the throne of grace, and appeared to enjoy uncommon freedom in communing with the Father of spirits. He was able to converse but little during his sickness. It was with much difficulty that he could express what he wished. At one time he exclaimed, 'Oh! there are so many sins of omission, I need a Saviour as much as the thief on the cross.' As his fever increased, he grew delirious, but at intervals enjoyed his reason, and seemed anxious to leave his dying message. He attempted many times to speak, but his strength failed before he could utter many words. His death was peaceful. He was able to speak but a few moments before his spirit departed."

In another letter, Mrs. Allen writes, "From my first acquaintance with Mr. Allen, I considered him eminently a man of prayer. It may truly be said of him, that he esteemed communion with God 'more than his necessary food.' It was a practice which he early formed, of frequently absenting himself from dinner, that he might preserve his mind vigorous, and gain time to pray. Toward the close of his life, he had increasing delight in drawing nigh to God, and was so frequently thus employed while at home, that I felt unwilling to enter his study, at any hour of the day, without previously ascertaining how he was engaged. As he ripened for heaven, a devoted missionary life appeared more desirable to him than ever. A specimen of his zeal is manifest in an incident which occurred a few months before his death. He had made an appointment 30 miles from Elliot. The morning on which he was to leave home, he was evidently too sick to leave his bed, but could not be persuaded to relinquish the idea of fulfiling his appointment. He took a little gruel, and commenced his journey on horseback, but had proceeded a few rods only, when he fainted and fell to the ground. He was assisted to the house, and suffered a severe attack of fever. He met death, as a faithful servant would receive a call from

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his master whom he loved, to leave a field before he had finished the labor which he designed to perform."

Mrs. Allen is now living with her friends in Wilmington, Middlesex County, Mass. She buried one child at Mayhew, and the other on her return home.

"As a *man*," observes the Rev. Mr. Peet, "Mr. Allen was deservedly considered, as possessing an excellent spirit, sound principles, unyielding integrity, and solid worth. His talents were not brilliant. He was never forward, or obtrusive, but modest and retiring, meek and gentle. His friendships were warm, and unwavering. He endeared himself to a large circle of acquaintances; and those who knew him best, loved him most.

"As a *Christian*, he was exemplary. Not subject to great fluctuations of feeling, his piety was uniform, active, and practical. It led him to a course of conduct uniformly consistent. He tenderly loved his friends; but he loved his Saviour, and the salvation of the perishing heathen more. Yet though he had devoted his life to the good of the heathen, his interest in the welfare of his friends remained undiminished. A short time before entering upon his mission, after he had visited his friends, and taken his leave of a pious sister, she found a note in his hand-writing naming four of his connexions who gave no evidence of piety, and saying, "Let us pray for them, till they are *converted*, or *as long as we live*." And it is worthy of remark, that although he left the world so soon after this, two of these persons were called before him, one of whom met death in the triumphs of faith; the piety of the other was not so evident. One of the survivers also obtained a hope in Christ before he died."

The preceding notice of Mr. Allen was obtained from Mrs. Allen; and from the Rev. Josiah Peet, of Norridgewock, Maine, in whose family Mr. Allen resided several years.

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CUTTING MARSH.

CUTTING MARSH, son of Samuel W. and Sally Marsh, was born in Danville, Caledonia County, Vt., July 20th, 1800. His father is still living in Danville; his mother died when he was only fourteen years of age. His literary advantages were only such as are enjoyed in a common district school, until he was about nineteen years of age, when he commenced studies preparatory to college, at Phillips Academy in Andover. He hoped that he experienced the power of religion during a great revival in his native town, about two years before; but he did not unite with any church until he came to Andover. He continued three years at Phillips Academy, and entered Dartmouth College, in 1822. Having graduated in 1826, he soon after entered the Seminary at Andover, and while there, determined to become a missionary. In a letter to his sister in the year 1828, he says:—"You will, without doubt, wish to ask, what are my calculations for the future. That is a question which sometimes awakens in my mind the deepest anxiety. I hardly know where Divine Providence will cast my lot; but it is my prayer, if I am ever permitted to preach the unsearchable riches of Christ, that I may do it among the *heathen*."

He completed his course at Andover in 1829; and on Thursday evening, the 24th of September, was ordained at Park-street Church, Boston, together with Messrs. Allen, Hervey, and Reed.—Mr. Marsh did not reach his station at Green Bay, until the spring of 1830. In the fall of 1831, he was appointed by the Committee of the Board, an agent to visit the churches in the Western Reserve, Ohio. He accordingly left his station in October, and after spending the winter and spring in the agency,

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returned in June, 1832. He visited a large number of the churches, preached on the subject of missions, attended the meetings of various ecclesiastical bodies, and was every where kindly received.

In a letter to the 'Society of Inquiry,' dated Statesburg, near Green Bay, August 8, 1832, he says:—"This mission has been favored with three seasons of awakening, since it was established, in 1828. The last was during my absence, last winter. Many of the very dregs of the tribe were the hopeful subjects of it, whilst others, who were very moral, were passed by. In July, we had a season of communion, the first since my return, when nine were added to the church, and sat down with us at the table of the Lord. It was one of the most solemn and interesting seasons I have ever witnessed. My church now consists of 64 members, who generally appear very well—but they are emphatically babes in Christ. The Temperance Society has been the means of accomplishing great good, and its effects are visible in the morals and habits of almost the whole nation. It now consists of about 100 members. I preach twice on the Sabbath, but have an interpreter only half of the day. At the third meeting, the members of the church always take a part in the exercises. I presume that there is not better order, nor more apparent devotion in your chapel, than is uniformly witnessed in my congregation, from Sabbath to Sabbath. The choir of singers is wholly Indian, and the singing is as good as it is generally in country congregations."

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WILLIAM THURSTON BOUTWELL.

WILLIAM THURSTON BOUTWELL, son of Nehemiah and Elizabeth Boutwell, was born at Lyndeboro', Hillsborough County, N. H., in the year 1803. When about eighteen years of age, he became hopefully pious; and soon after united with the church in his native place. He pursued his preparatory studies at Exeter Academy, N. H., and entered Dartmouth College in the fall of 1824. After his graduation, he entered upon a regular course of theological study at Andover, which he completed in 1831.

He was ordained to the work of a missionary, on the 7th of June, 1831, at Woburn, Mass., together with Mr. Sherman Hall. The Sermon was preached by Rev. Milton Badger, of Andover. On the 13th of the same month, he commenced his journey to the destined field of his missionary labors, on the shore of Lake Superior; and arrived at Mackinaw the 13th of July. It was thought best that he should remain there for a time, that he might assist Mr. Ferry in his labors, and enjoy greater facilities for acquiring the Ojibeway language.

He remained at Mackinaw and at Sault Sainte Marie, principally engaged in the study of the Ojibeway language, for nearly a year; when he received an invitation from H. R. Schoolcraft, Esq., United States Agent for Indian affairs in that quarter, to accompany him on a tour among the Northwestern Indians, to which the latter had been appointed by the War Department. As a part of Mr. Boutwell's primary object was to explore the country, and ascertain the number, position, and character of the Indian tribes, he promptly accepted the invitation. He left Mackinaw on the 4th of June, 1832; proceeded to the western extremity of Lake Superior, thence to the head waters of

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the Mississippi; and returned to La Point on the 6th of August, to join Mr. Hall in his labors there.

SHERMAN HALL.

SHERMAN HALL was a native of Wethersfield, Windsor County, Vt. He fitted for college at Phillips Academy in Andover, Mass.; and entered Dartmouth College in the fall of 1824. After his graduation, in 1828, he pursued the regular course of theological studies at Andover; and in June 7th, 1831, was ordained, with Mr. Boutwell, at Woburn, Mass., as a missionary of the American Board. He was married to Miss Parker, of Wethersfield, Vt.

On the 13th of June, 1831, Mr. and Mrs. Hall, with Mr. Boutwell, left Boston for Mackinaw, intending to establish a mission among the Ojibeway Indians. They arrived at Mackinaw on the 13th of July, and, after a delay of about three weeks, Mr. and Mrs. Hall and Mr. Ayer proceeded to the field of their future labors. They arrived at Magdalen Island, in Lake Superior, on the 30th of August. Here they opened a school, about a month after their arrival, which has hitherto consisted of about twenty regular scholars.

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ASHER WRIGHT.

Asher Wright, son of Dea. Royal Wright, was born at Hanover, Grafton County, N. H., Sept. 7, 1803. He fitted for college at Plainfield, N. H.; and was a member of Dartmouth College somewhat more than one year. He became hopefully pious while at home, during the year 1826. He entered the Seminary at Andover in 1828, and completed the usual course in September, 1831. He was ordained in his native place, on the 12th of October, in company with Mr. D. B. Lyman; on which occasion the sermon was preached by President Lord, of Dartmouth College. He was married to Miss Martha Egerton, of Randolph, Vt.; and proceeded to Seneca, in New York, which was the station to which he had been assigned. He arrived at Seneca, and commenced his missionary labors on the 9th of November. The health of Mrs. Wright at this time was poor, and it was thought expedient that she should spend the winter with her friends in Hudson, Ohio. But her disease had progressed too far to be arrested by any change of climate or circumstances; and on Saturday, Jan. 7, 1832, she died, aged 23 years.—Mr. Wright is still laboring at the Seneca station.

ASHER BLISS.

Asher Bliss was born at West Fairlee, Orange County, Vt., Feb. 20, 1801. He became hopefully pious du-

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ring the year 1821, and joined the church in his native place. He commenced his studies at Thetford, Vt., and entered Amherst College in the fall of 1825. He graduated in 1829, and for the three succeeding years, prosecuted his studies at Andover. He was ordained as a missionary of the American Board, at Thetford, Vt., Sept. 25, 1832. The sermon was preached by the Rev. Joseph Tracy, of Windsor, Vt.—He was married to Miss Cassandra Hooper, of Boylston, Mass.; and, about the 10th of October, they commenced their journey for the Cattaraugus mission, on Lake Erie, in the western part of the State of New York. They arrived at Cattaraugus on the 2nd of November, and were warmly welcomed by the Indians. They have taken the place of Mr. Thayer, the former teacher at that place, who, on account of his health, and the circumstances of his family, desired to be released from the service of the Board.

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PART III.

CORRESPONDENCE.

The Society of Inquiry has from its first organization, maintained an extensive correspondence with the different Theological and Literary Institutions in the United States, as also with several in Great Britain, and on the continent of Europe; besides a regular intercourse with most of the missionary stations of the American Board. Much of this correspondence would probably be interesting to the religious public, but the plan of the present work will allow only a few selections.

The first letter which we shall present, is from the late Rev. Dr. Burder, Secretary of the London Missionary Society, and directed to Mr. Judson, in reply to certain inquiries respecting that Society. Dr. Burder died May 26th, 1832.

London, July 18, 1810.

Dear Sir,

Your letter of April 23d, to the Rev. Mr. Bogue, Principal of the Missionary Seminary at Gosport, was transmitted by him to the Directors of the Missionary Society, by whom it was perused with great pleasure. They rejoice most sincerely that you and other young gentlemen devoted to the work of the ministry, and in a course of education for it, have turned your thoughts towards the benighted world of the heathen. Hitherto, we have found

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but too few of the sons of the prophets disposed to leave the smooth path of pastoral labors among their fellow-christians, to travel that rugged way which presents itself to a missionary; few, comparatively, have the noble ambition to "preach Christ where before he was not named." The Directors therefore hail your pious resolution as the dawn of a more glorious day among the heathen.

Let infidels despise a "passion for missions," and laugh at "the heroic passion for saving souls"—we know assuredly that it is the very same passion which moved the breast of our Saviour when he wept over Jerusalem, and which inspired the holy fishermen of Judea, and the zealous tentmaker of Tarsus, when they went forth accompanied by the divine presence, and spread abroad in every place, the sweet savor of the Redeemer's name.

I am directed, Sir, to say that the London Missionary Society hope to add many to the number of missionaries gone to the East. The Directors would invite you to come over directly, but that it seems regular first to receive from your own pen (and if others are like-minded, from their pens,) a full and explicit declaration of your religious sentiments, in the most unequivocal terms; and also of your religious feelings, or what is frequently called experience. Not that we have any doubt on these heads, but we feel ourselves in a very responsible situation, when we admit candidates for missionary work, and have suffered much, in some instances, for want of greater care.

At the same time, you will have the goodness to transmit to us those testimonials of your christian character and talents to which you refer, concerning which also we entertain no doubt whatever. On the reception of these papers, we shall without delay request you to "come over and help us." Your expenses, after your arrival, will certainly be defrayed by our Society. Our students are boarded at Gosport, with a moderate allowance for apparel,

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&c., with a regard to economy in the whole arrangement.

Should three, or even four, be disposed to come, satisfactorily recommended, we shall not object to the expense; and we apprehend, with you, that the generosity of the American churches will hereafter be displayed in our assistance.

I am Sir, in behalf of the Directors,

Your affectionate brother in Christ,

GEORGE BURDER, *Secretary.*

At the time Mr. Judson wrote the letter to which the above is an answer, there was no Missionary Society in this country to which he could look for assistance. But before this answer arrived, the American Board had been organized, although as yet entirely unprovided with funds. An unsuccessful effort was made to effect some concert of measures between the London Society and the American Board; and the Board were soon enabled to send out missionaries at their own expense.

Another letter from Dr. Burder, to the Society, dated London, August 16, 1821, breathes a truly christian spirit.

"I can assure you, that the missionary exertions made in the United States for the propagation of the gospel, afford a high degree of sacred pleasure to the friends of missions in England. If you proceed as you have begun, I am not sure that we shall not become jealous; however, proceed as fast as you please, and we will try to keep before you—And this will be a race that angels will delight to witness. May there never be any contest between Old and New Britain, except it be which shall do the most good—which shall most glorify God; and this will be, what few if any wars have deserved to be styled —*The Holy War.*

We are particularly delighted with your efforts in the

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Sandwich Islands, which, may the God of heaven abundantly prosper! I, for one, long had my eye upon that station; but our hands were too full to make the effort. It is not of the smallest consequence by whom the work of evangelization is effected. None are more than the tools which the Almighty employs; and let him employ whom he pleases, the work is all his own, and to him be all the glory!

If a distant stranger, now in his 70th year, might hope to have an interest in your prayers, it would afford pleasure to your unworthy fellow-laborer,

GEORGE BURDER.

The following letter from Mr. Milne, at that time a student in the Missionary Seminary at Gosport, England, directed "to the Missionary students, at Andover, Mass.," was sent by Mr. Judson, who was in England in 1811, as Agent for the American Board. Mr. Milne soon after sailed for China, under the direction of the London Missionary Society. He died at Malacca, June 2nd, 1822, aged 37 years.

Gosport, June 14th, 1811.

Dear Brethren in Christ,

Thanks be to God for the grand union of believers in Christ. No distance of place, difference of color, or diversity of circumstances can prevent its exercise. It is divine, and proceeds from a union of heart to the moral character of God. It is sweet, and resembles the bliss which saints and angels enjoy at Jehovah's right hand. It is useful, and makes us partakers of each other's comforts; bearers of each other's burdens; and laborers together in the work of the Lord.

Mysterious are the dispensations of our God in his providence to his church, and in his world; but sovereign

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and infinite wisdom, did from everlasting mark their course, and eternal love, and almighty power is, out of every thing, bringing good to his cause.

Noble encouragement! We live in a world where God has a great, immensely great, work to accomplish. Our fathers were permitted and honored to engage in it; but 'do the Prophets live forever'? Hear Brethren, that awfully solemn voice from the east. "All flesh is grass." Cran, Des Granges, and Brain are no more. They *were once* engaged in the noblest work, but have finished their day. Must their good work end with their mortal lives? No. Jesus still walks in the midst of the Golden Candlesticks; and if, in unsearchable wisdom, one candle be extinguished, he can kindle others. A survey of Providence proves this truth. No sooner had England groaned in sorrow to hear of the death of her missionaries, than she heard your voices from the western continent, saying, "*here are we, send us.*" The sound filled her with joy, and taught her to sing, "The Lord liveth, and blessed be my Rock." With unspeakable pleasure did we hail the approach of your worthy embassador, the Rev. Mr. Judson; and said, "surely the Lord hath done great things for us."

But Brethren, look abroad: alas! darkness and the shadow of death yet cover the earth! how little is yet known of God in this lower world! How shall he be known as the *God of grace*? The winds cannot reveal the sound of salvation, nor can it fly on the morning ray. God makes use of intelligent agents to accomplish moral ends. From the *vile race* of Adam are men taken to "publish peace by Jesus Christ." Brethren, *we* are of the number. You have now given yourselves to the perishing heathen, and will soon go from your own country, and from your father's house, into that part of the world which the Lord your God shall show you. But seek,

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Brethren, seek to kindle a fire in America before you go, which shall burn to the latest ages; not to consume, but to warm, and to animate the churches; to stir them up to commiserate the state of the heathen. Is not the harvest great? But where are the laborers? Are there no more of your brethren, *desirous* of going? Can you not use rational and scriptural arguments with them? Surely you will be greatly distressed on your voyage to think that you have left sixty young men at Andover, and not any of them likely to follow you. I will not say *any;* for I have heard that there are fifteen looking forward to the work. O, Sacred Spirit, descend and fill their souls with true missionary zeal, that they may go forth to make known thy way upon the earth, and thy saving health among all nations!

Life, Brethren, is short. I have the same mark in view to which you are looking forward; but we know not if we shall ever be permitted to go to the heathen, and to publish among them, the unsearchable riches of Christ. But "let us live while we live," and never think of going from any place, without leaving a savor of truth behind us, many precious instructions, and a holy example, to testify for our Master, when we are in heathen lands, or in heaven.

I am, &c.

WILLIAM MILNE.

The following letter from Mr. Newell, directed "to the Society of Inquiry on the subject of missions at the Divinity College, Andover," is the only letter from him in the possession of the Society.

Bombay, May 24, 1815.

Dear Brethren,

It is pleasing to us who are laboring among the heathen in India, to look back to our beloved country, and

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indulge the delightful hope that many of our young brethren are there preparing, in due time to unite with us in this great work. Yes, we cherish the animating hope, that the school at Andover, and other religious institutions in America, are destined by Providence to send forth a long succession of missionaries to the heathen in different parts of the world, even till the happy time shall come, when the knowledge of the Lord shall cover the earth.

The present is an auspicious moment for sending the gospel to every part of the world. God has in great mercy restored peace again to the earth; the ancient channels of commerce are again opened; and the missionary cause, which has so long been opposed by power, and proscribed by law, has recently obtained a signal triumph in the late decisions on that subject in the British Parliament. Not that opposition has ceased, or ever will cease, while there remains a distinction between light and darkness; but that has been accomplished which was spoken long ago, "if this work be of God, ye cannot overthrow it."

The present state of the world loudly calls for extraordinary exertions, for the Redeemer's kingdom. A few men and a little money are not sufficient. The openings are numerous, the field is immense, thousands of missionaries are wanted. Nothing has yet been done, in comparison with what remains to be done. But few of the great fields have yet been entered, and even those few have but here and there a solitary laborer, hundreds and thousands of miles from each other. No great and general success can be expected, until the hearts and exertions of Christians are enlarged, and the work is carried on with more resolution. What can forty missionaries do towards preaching the gospel to the 500,000,000 inhabitants of Asia? They are not enough to impart to one in a million, a morsel of the bread of life. Missionaries in

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great numbers are wanted; faithful, patient, and persevering missionaries, to preach Christ crucified to the heathen, as the only way of life. Such preaching is the great means God has ordained for the conversion of the world; and until the gospel is thus preached, faithfully, powerfully, constantly, and extensively, the conversion of the heathen is not to be looked for.

The Moravians, the missionaries at the Cape of Good Hope, and the Danish missionaries on the Coromandel Coast, have been the most remarkable as constant and zealous preachers among the heathen; and accordingly, they above all others, have been blessed with numerous converts. It will be of little, if any avail, to distribute Bibles, (though ever so well translated) among a heathen people to whom the word of God is not preached. Let it not be thought therefore, that the work of converting the heathen in Asia is nearly accomplished, or in a fair way to be accomplished shortly, because translations of the Bible are multiplying. The call for missionaries to preach the way of life to the heathen is as great as ever.

Dear Brethren, I cannot enlarge, nor is there need that I should. The great reasons for attempting to evangelize the world, have been clearly stated, and forcibly urged in most of the recent publications on the subject of missions. These reasons are eternal and immutable. They can never cease to be binding, while there remains on earth a single tribe of men, that has not bowed to the scepter of Christ. May your duty be made clear and plain to you, and may we have the unspeakable happiness, to greet very many of you as fellow-laborers in the kingdom of our Lord among the heathen.

I regret that the hurried departure of the ship by which we send the present communications, will not allow me time to transcribe a paper relative to the different missionary fields in the eastern world, which I had hastily drawn

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up with an intention of enclosing it to the Society at Andover. We expect another opportunity in two months, by which I shall endeavor to send it to you. In the pape alluded to, I have noticed *six* different fields, which, according to their relative importance in my estimation, I arrange in the following order; 1. India. 2. Western Asia; comprehending the countries on the Indus, Persia, Turkey in Asia, and Arabia. 3. Eastern Africa; including Egypt, Abyssinia, and the Island of Madagascar. 4. The Islands in the Indian Ocean, of which Java is the first. 5. Burmah, and the adjacent countries. 6. China. —The order of arrangement, I found on the two-fold principle of amount of population, and facility for the introduction and propagation of the gospel.

Remember our mission in your prayers. We are just beginning, with stammering lips, to preach Christ to the heathen in this place. Pray daily that our labor may not be in vain in the Lord.

In behalf of the mission, I present you our most cordial salutation.

Yours, sincerely,

SAMUEL NEWELL.

The following letter from Gordon Hall, addressed to "Rev. Samuel J. Mills,' will probably be considered as possessing some interest.

Bombay, June 7th, 1815.

My Dear Mills,

This is at least my second letter to you from India. Brother Nott is the bearer of it. 'Tell me what you are about in Bombay,' you exclaim. Well then, while you are sleeping, I am reading Hebrew and Greek, studying Mahratta with my brahmin, arranging and translating an epitome of the New Testament; when you are getting up, washing, and dressing, I am dining in retirement;

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when you are at family prayers in the morning in America, I am in Bombay, roving among the Hindoo huts, and trying to preach Christ to those who know him not. In this I do not pretend to be astronomically correct, only somewhere near the mark. But observe; while I am sleeping, you are doing ——. This blank I leave for you to fill up. It is my rule to spend about three hours every day in preaching Christ to the heathen, as well as I can with my present imperfect knowledge of the language. I go out about 5 o'clock, P. M. and am here and there till eight or nine. Sometimes I speak to them in half a dozen places on the same day; and, to one, ten, twenty, or forty together, as it may be.

We have prepared a tract, about the length of a common sermon, containing the leading things in christianity. Several copies of this, we lend to one and another for a a few days. We have also prepared parts of the Gospels. —I have held three meetings for reading and expounding these, in a Hindoo house. From fifteen to twenty-five heathen were present. I sat down, "sine sede, et pedibus intortis;" and from 8 to half past 9 o'clock in the evening, held such a conferrence as, I suppose, was never before held in Bombay.

As yet there is but a small beginning. May God soon increase it a thousand fold! But the work before us how great!—Great in its *nature;* but I can only speak of its *extent.* And how great in *extent!* What could two ministers do amidst the whole population of Connecticut, had that population never heard of Christ; but on the contrary, had drunk in, with their mother's milk, the endless fables of Idolatry; and grown up with every sentiment and habit hostile to the purity of the gospel. What could *two* ministers do among such a vast bewildered multitude? But such is the situation of two missionaries in Bombay, with this difference, however, that this great

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multitude stand thick around us. We can go to the most remote of them in two hours. And there is nothing to prevent the missionary from preaching constantly to them all if he has strength enough, and tongues enough. On this little spot, is there not a great work to be done, to say nothing of the other millions within a stone's throw?

But what vast regions there are in India, which are even more destitute of laborers than Bombay! As yet there is not in India, *one Protestant missionary to a million of heathen!* Yet the Christian public seem to think that India is furnished with ministers, and with Bibles. Whence this delusion? A delusion so fatal to the souls of the perishing heathen! So repellant to the evangelizing of the world! Instead of such a guilty fancy, why do not pious young men calculate how many missionaries would be a reasonable supply for the heathen world, and then march forth in adequate numbers? They might come if they would. Why do not the churches send this adequate number? They might send them if they would. Why then this sinful neglect? Ah! because young men—because Christians—because the churches *are not disposed to know and do their duty. I know I hazard nothing in saying this.* From the example and precepts of Christ, his apostles, and the primitive Christians, let any one prove this to be false if he can. Yes, he that needs to be convinced that such is the immediate, the indispensable duty of pious young men, and of the churches,—that man, whatever he may think of it, needs to be convinced that Christ has tasted death for every man; that there is salvation in no other; and that the salvation of souls is a matter of importance. God forbid that such persons should be found among the professed followers of Jesus!

But difficulties are in the way—discouragements arise. True, and where has Christ, the King of Zion, encouraged us to expect the contrary? Let difficulties, let discour-

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agements arise—let them present their most formidable and terrific front—let them be multiplied and increased, no matter to what extent; still, *not to press forward* in the work, is *infidelity*, and *relaxation in exertions*, is *desertion* of the cause.

Such, Brother Mills, is the doctrine I should think it my duty to preach, were I among the churches. Such the doctrine, I believe, every minister of the gospel ought to preach, and thus to sound the alarm of war, and sound, and sound, until every soldier of Jesus is equipped for the field, and eagerly flying to battle; yea, until every child of Adam, has heard the good news of salvation through a crucified Redeemer.

My Dear Brother, I want to hear all you have done, and intend to do, and how many missionaries are likely to be found. It is one maxim of the excellent Moravians, never to exhort men to be missionaries. But where did those good men get this maxim? If it was the last solemn *duty* which our ascended Lord charged upon ministers, to go into all the world and preach the gospel to every creature, why not exhort men to perform this duty as well as any other? Is it a duty so small, and trifling in its consequences, that unlike other duties, Christ did not intend men should be exhorted to it?

As to the numerous fields which cry aloud for missionaries, (Oh, may their cry be regarded!) I would refer you to our views, as expressed in a paper forwarded to Mr. Worcester. Perhaps it might be useful to have a copy of it go to the theological students at Princeton, and to other divinity students, who are inquiring where their Saviour would have them preach the gospel.

My Friend, let me charge you to leave nothing undone, which is possible to be done, for the service of Christ among the heathen

Yours, affectionately,

GORDON HALL.

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The two following letters from Mr. Hall, were addressed "to the Society of Inquiry respecting Missions, at Andover."

Bombay, June 19, 1815.

Dearly Beloved Brethren,

When I attempt to say any thing on the subject of missions, I am often greatly perplexed and distressed. This does not arise from a belief, like the maxim of the worthy Moravians, "that none should be *persuaded* to engage in missions." Believing, as I cannot but believe, that Christ has given it in perpetual charge to his disciples, to see that his gospel is preached in all the world to every creature, and that this is an indispensable duty binding upon every individual Christian according to the rank which he holds in the church, I can see no good reason why they should not be persuaded to the performance of this duty as well as any other. No other duty involves, to an equal extent, both the glory of God and the happiness of men. In the same degree in which the duty is performed, will the consequences be happy; and so far as the duty is neglected, in the same degree that neglect brings guilt upon Christians, dishonor to God, and ruin to the souls of men. Why, then, should we not persuade Christians to the performance of this duty?

No: my embarrassment is of very different origin. When I advance any of the arguments which show that Christians ought immediately to use the proper, the adequate means for evangelizing the whole world; and that it is the duty of every individual, without exception, to exert himself with a zeal, activity, and faith, proportionate to the magnitude of the work; every argument and motive seems like telling those to whom I write, that they need to be convinced that the Son of God has died for

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sinners, that there is salvation in no other, and that the salvation of souls is a matter of great importance. In a word, it seems like telling them that they are not Christians.

For what is it to be a Christian? Not merely to bear the name of Christ, but to have his divine image impressed on our souls and manifested in our lives. Jesus had a heart which embraced every human being, with a love that made him willing to suffer poverty and disgrace, anguish and death, for their salvation. And how can *his* heart be like the heart of Jesus, how can *he* be a Christian, who does not love all mankind with a love which makes him willing to suffer the loss of all temporal things, and even to lay down his life, if thereby he can promote the salvation of his fellow men? That such is the duty of Christians, is a truth as conspicuous in the Scriptures as the sun in the heavens.

How comes it to pass, then, that a duty so great, so solemn, and so plain, has been so far overlooked and neglected by the great mass of Christians? This is a phenomenon in religion, which, in some respects, strongly resembles that monster of irreligion and barbarity, which the progress of moral illumination has almost exploded from the Christian world. Now, when the heart even of the unprincipled ruffian recoils at the enormous injustice and barbarity of that human traffic which has long filled all Africa with lamentation and wo, how hard it is for us to believe, that, a few years ago, all Christian nations were the advocates of this infamous commerce in human beings! But such has been the progress of light, and such the revolution of conscience on this subject, that now, should any man advocate the slave-trade, and at the same time profess to be a follower of Jesus, he would be esteemed a prodigy of inconsistency.

But such great changes cannot take place without

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great exertions. Great effects require powerful causes. When a great nation is to be roused to a sense of its duty—when the slave-trade—a commerce participated by all Christendom, bringing wealth and luxury to thousands, and confirmed by the lapse of centuries—when such a commerce is to be annihilated, a *Clarkson* must come forward. He must consecrate his life and his all, to the object. He must study day and night, explore every corner of the kingdom for materials, write his pamphlets and his books, print them at his own expense, distribute them with his own hand, and employ all possible means for engaging individuals and the public in favor of the object. Societies and associations must every where be formed, on purpose for devising ways and means for enlightening and persuading the public mind; and the object must be pursued with increasing exertions, whatever may be the expense or labor, until it is accomplished. So when the prisoner's woes are to be mitigated, a *Howard* must arise, openly espouse, and zealously plead the cause of suffering humanity, travel from prison to prison, and from country to country, with the same self-denial, activity, zeal, and perseverance.

Why did these men do and suffer so much? That they might relieve thousands of their fellow beings from the pressure of *temporal* woe—an object, a work, for which the blessings of multitudes have already come upon them. But what does *he* strive for, who labors to persuade the churches to evangelize the world? He labors for that which will relieve from temporal woe, seven eighths of the human race. For where the pure, peaceable religion of Christ does not prevail, there mankind groan under a multitude of temporal evils which flee before the approaching light of the gospel. But this is not all. No: he labors for that which will redeem a vast proportion of the whole world, both from temporal and eternal misery. By what

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an infinite difference then does this latter object surpass in magnitude, those for which Clarkson and Howard did and suffered so much, and were so justly and highly commended! Yet from the days of the apostles to the present moment, no individuals have appeared among the churches, to plead the cause of the unevangelized world, with such enlarged views, and such entire devotedness to the object, as these philanthropists evinced in the pursuit of their plans for removing the temporal sufferings of comparatively a trifling portion of mankind. The common feelings of humanity, and the ordinary impressions of the Christian religion, had formed in the minds of christendom a predisposition to the abolition of the slave-trade. Nothing was wanting but the application of the appropriate means. The public needed only to be convinced that the slave-trade was a heaven-daring wickedness, and that to persist in it would be no better than renouncing the obligations of Christianity.

Very similar is the case of the churches in regard to their duty of publishing the gospel in all the world, to every creature. That spirit of Christ, which has always pervaded his churches, holds his people in readiness continually, to fly into every corner of the world to preach his gospel, as soon as the proper means are employed to awaken them to a sense of their duty. As yet, these means have not been employed, and Christians do not understand their duty in this respect. It avails nothing to say that missionary sermons are preached, missionary societies formed, and missionaries sent forth in various directions. Reckon up the multitudes who have never yet been told that Jesus tasted death for every man; and it will be found that there is not more than one Protestant missionary to 20,000,000 of souls, who are this moment perishing for lack of that knowledge, which, 1800 years ago, the merciful Redeemer commanded his disciples immediately to impart.

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Estimate also the number of Christians who may with propriety be said to be exerting themselves for the universal spread of the gospel, and how small a proportion do they bear to the whole mass of Christians! When we consider how few are engaged in the work, and what a very trifling part of the work has been accomplished, it is apparent that the subject needs to be taken up as though *nothing* had been done. Not that we should despise the day of small things, but rather thank God and take courage. All that has yet been done when compared with *nothing*, is every thing; but compared with what Christians *ought* to do, it is *nothing*. Yes, the subject needs to be brought before the churches as entirely and thoroughly, as though nothing had been done.

In doing this, three things are necessary. Christians must be convinced that it is their duty to evangelize the whole world—they must be convinced of the means to be employed in accomplishing this—and adequate means must be employed to enlighten and persuade their minds on this momentous subject.

Christians must be convinced that it is their *duty* to evangelize all nations. Could Christ mean anything less than this, when he commanded his disciples to go into all the world and preach the gospel to every creature?—when he commanded them expressly to go and teach, or evangelize all nations? How can any one who pretends to be a Christian, think to throw off this duty by saying that the command was given to the apostles, in an age when the gospel was to be spread through the world in a miraculous manner, or that it refers to a future glorious period of the church, when Christ will in some wonderful way bring all nations to a knowledge of the truth? It might with equal propriety be said, that the moral precepts of Christ were not given to be obeyed, except in the days

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of the apostles or in the millennium. What! Are not the souls of men as precious, is not the blood of Christ as efficacious, is not the power of the Holy Spirit as effectual, is not Christ as worthy to be obeyed, in one generation as in another? Christ did mean that his disciples should go and preach his gospel in all the world, and that they should continue to preach it through all ages. Nor would he have his people esteem it an *irksome* and *painful duty*. No: It was for the joy that was set before him, the joy of having the heathen for his inheritance and the uttermost parts of the earth for his possession, that he endured the cross, despising the shame. When to this end he descended from the throne in heaven to the manger in Bethlehem, then it was that the angels of God flew with a like joy to proclaim to the shepherds, that a Saviour was born, and shouted the new anthem: "Glory to God in the highest, peace on earth, good will to men." With the same transporting joy, would Christ have his people seize the glorious message, and fly into all the world to proclaim---"A Saviour is born, even Christ the Lord; he has tasted death for every man; look unto him and be ye saved, all the ends of the earth."

To be zealously engaged for the diffusion of these glad tidings through the world, is no less than to be engaged in putting Christ in possession of the heathen, of the ends of the earth, of that inheritance for which he so joyfully endured the pains of the cross. It is laboring to build up and complete that blessed kingdom which is to exist forever, and to be the glory of God and the joy of all holy beings in the universe. Now, how grievous it must be to Christ to find that his people think it an *irksome* duty to be made co-workers with him in perfecting his glorious kingdom! Though the duty should call them to the loss of *all things*—to poverty—to pains—and to death itself—still, how can they think the duty hard! How can they be

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so unwilling to be as their Lord and Master? Angels would gladly do the work, but the noble privilege is reserved for *men*. Is it possible that Christians should shrink from the duty? Considering what the duty is, and what an infinite weight of motives urges to a prompt performance of it, we should answer, No. But looking at the fact, we must say they do, with few exceptions, *all* shrink from the duty, and leave it undone, and the heathen to perish in consequence of their neglect!

Christians must be convinced of the *means* to be employed for evangelizing the world. They must be informed how many hundred millions are now perishing; and how many times ten thousand missionaries must be sent to them, or they cannot be saved. They must be convinced that the churches are *able* to do all this. In Christendom there are young men enough, if they were only *disposed* to deny themselves, take their commission from Christ, and go forth to the work. The churches have money enough and might send them, if Christians were only willing to consecrate what God has given them, to a work which would bring everlasting glory to Christ and such inconceivable happiness to men. If professing Christians would lop off their superfluities in dress, equipage, eating and drinking, and reduce their expenses to the wholesome limits of gospel simplicity, and devote the money thus redeemed to the great work, the missionary treasury would soon contain its millions. But Christ demands more than these crumbs. As he requires our *whole heart* to be given to him, so he requires all that we have, even life itself, to be voluntarily made over to him, and employed in such a way as shall most effectually advance the glorious work of saving souls. The privilege of doing this, is as great as the duty is solemn and momentous.

But *who* must be convinced of all this? Not missionaries only—not ministers—not bodies of Christians—but

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every individual who belongs to Christ, of whatever denomination, age, or sex. Every one has a part to act. All must firmly embrace the object in their hearts, and support it daily by their prayers. In this part of the duty there is no difference between the rich and the poor. Parents must devote their sons to the work, and sons must gladly consecrate themselves to it. Here again, all, the rich and the poor, have an equal privilege of advancing the kingdom of the Redeemer. Every one must exhort and animate his neighbors to the work. Societies for promoting the work must everywhere be formed—the rich must give liberally, and the widow cast in her mite. Some must be employed in looking out suitable young men to be educated; others must educate them. Young men must offer themselves to the churches, and the churches must send them forth.

Innumerable are the *ways* and *means* of promoting the work. These will multiply and disclose themselves more and more as the work advances. Christians will be quick to discover them, when they are once convinced of their duty, and persuaded to do it. The very first thing necessary in the great work, therefore, is, to employ the proper means for convincing Christians of their duty and of the manner of performing it.

But, alas! it seems to be thought enough that a few missionary sermons be preached and printed in a few scattering counties; and it is expected that by them Christians will learn their duty! It was not thus that England was convinced of the sin of the slave-trade—it was not thus that all christendom was roused to a zeal, which sacrificed property and life in visionary plans for plucking Jerusalem from the hands of the infidels, and for planting the banner of the cross upon the walls of the holy city, by a crusade.—O that a Peter, a Clarkson, and a Howard, might arise in the churches, to plead the cause of the unevangelized na-

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tions, with a zeal proportionate to the magnitude of the cause! In awakening the churches to this work, let every minister be a Peter, every candidate for the ministry a Clarkson, and every deacon a Howard. Then, something would be done.

As yet, a considerable portion even of the clergy can hardly be said to be on the side of missions. They do not inform themselves on the subject at large, they do not preach about it, and of course their churches remain ignorant of their duty. What can be done unless ministers are engaged? How important that every minister should thoroughly acquaint himself with the subject, and zealously engage in advancing the object! Then he would preach often and faithfully to his people about it, and his church would know their duty and be ready to do it. O that ministers everywhere would do this! Then all the churches would at once be prepared to act,—there would be hope concerning the heathen. Small pamphlets on the subject should be prepared with the greatest care and ability; printed in great numbers and in constant succession; gratuitously distributed; put into the hands of Christians of every persuasion, to be distributed in every corner of the country. Such pamphlets would find their way to many places where the preacher's voice is not heard. Societies should be formed in every district, whose object should be to devise ways and means of convincing Christians of their duty, and of persuading them to do it without delay.

Dear Brethren, I must send my letter unfinished, and unrevised, as my time is unexpectedly cut short. O fly for the salvation of the heathen, and for the glory of Christ among the Gentiles. Persuade a thousand to come. Pray for us. The Lord fit you to do his will and pleasure in all things.

Your brother and fellow-servant in Christ,

GORDON HALL.

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Bombay, July 12, 1816.

Very Dear Brethren,

You expect me often to write to you: I do it with pleasure. Information concerning missionary fields and missionary operations, is what you chiefly desire, and expect to receive, especially in your associated capacity. Communications of this kind, which, from every quarter, are presented to the public, are daily becoming more and more ample. In this letter I shall not attempt to add any thing to the information which you already possess; but in the place of it, you will, I trust, indulge me in a few loose remarks.

Some of you have already inquired, deliberated, fasted, and prayed, until, by irresistible convictions of duty, you have felt yourselves sweetly constrained to consecrate your lives to the Redeemer of your souls; and by anticipation, you are now rejoicing and blessing God, that this grace is given you, that you should preach among the Gentiles, the unsearchable riches of Christ. Having made this solemn and momentous decision, in the fear and strength of the Lord, you are no longer inquiring after facts or truths to convince you what your duty is, in regard to the heathen. With the map and geography of the heathen world before you, your single inquiry is: "What field is the most eligible, and what is the best method of establishing a mission in that field"? Here is a full demand for knowledge and wisdom. Still the grounds on which a rational decision must rest, are not so various and intricate, as greatly to embarrass the subject. Unless there be some rare exceptions, the eligibility of a field must depend on its relative population, and the relative degree of security which it offers to missionaries. If this rule is correct, it certainly is very simple. A single glance at geography shews the relative population of all the principal places in the world, which reduces the inquiry

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to this single point; "What is the relative degree of security for missionaries, which the great multitude of vacant fields respectively promise"?

As to their relative population, Asia, the great metropolis of the globe, is beyond comparison eligible; so, as to security, it may be asked; Where, from the eastern extremities of China, through the immense regions of the peninsula of India, to the confines of Europe, where has the *Protestant* missionary ever fallen a sacrifice to the cause of Christ among the heathen? And where too, it may be asked, has the missionary in all these regions, attempted to enter the field, and failed of success? What greater encouragement can missionary zeal, even at its lowest ebb, demand? The great nations of Asia, are so nearly the same as to their relative population, the facilities for acquiring their respective languages, and as to the comforts of life which they afford, that, in these respects, but little can be urged in favor of one country rather than another.

As to the supply of missionaries already furnished for these countries, it is so extremely insignificant, that it is unworthy to come into the account, when calculating the number of missionaries still required. The same may be said of all that missionaries have yet done, when compared with what remains to be done. Who can for a moment consider this subject, without seeing and feeling that there is an immediate and imperious demand for a host of missionaries? What funds of information, what protracted inquiries can be requisite in a case so plain? I do not mean to say, that it is not important to acquire all possible knowledge of the religion, manners and customs of the heathen at large, and especially of those to whom you go. Certainly, the more you obtain of such knowledge, the better will you be prepared to act. But this knowledge is so soon acquired, that no missionary can reason-

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ably delay his coming to the heathen, for the sake of acquiring it. O brethren, hasten to the field!

But, there are among you, some who have not yet decided whether it be their duty to go to the heathen or not. To such I can say, beloved brethren, I know how to sympathize with you. Such, for a long time, was the anxious state of my own mind on the same subject. But now it astonishes me, to think that I so long hesitated on a subject so plain. It was no doubt my sin, though perhaps somewhat extenuated by circumstances which no longer exist. When my mind was first exercised on the subject, I knew of but one in the country, who thought of becoming a missionary to the heathen; and he has not as yet, to my knowledge, engaged in the work. Besides, through all my inquiries, until I had decided on the subject, it was not known that any support could be obtained in our country. I bless God that, notwithstanding all obstacles, I was enabled to decide as I did. I verily believe it will be matter of joy to me through eternity. Should you make the same decision, brethren, I have no doubt you will find the same satisfaction in it.

But you are not decided. Each of you anxiously inquires, "Lord, what wilt thou have me to do? Shall I go to the heathen?" Here historical inquiries and geographical knowledge are of little avail. The decision must be made in view of *one single command*, and *one single fact*. Jesus Christ, the God of our salvation, has commanded his disciples to "go into *all the world*, and preach the gospel to *every creature*." This is the *command*. But even at this day, there are *six eighths* of the population of the globe, to whom the gospel *has not been preached*. This is the *fact*. In view of this *command* and of this *fact*, how ought you to decide?

Eighteen hundred years ago, Christ gave this perpetual command; and to quicken his disciples in the obedience

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of it, he gave them the most consoling assurances of assistance, and promises of unbounded reward. But from century to century, so remiss have been his disciples in obeying the command, so unwilling to go into *all* the world, and preach the gospel to *every* creature, that may we not with propriety, consider the Holy Trinity as still saying, "Whom shall we send, and who will go for us?" Is it your duty to reply, "Here am I, Lord, send me"? This is the inquiry, and how simple! What have protracted researches to do with such a decision? When the apostles first received their commission, was it an extensive knowledge of the population, religions, manners and customs of the various nations, to whom they were bid to go, which led them to obey the command? Was it a retrospective view of the former success of religion in this guilty world, or was it the prospect of an easy entrance unto the heathen, and a secure and comfortable residence among them, which made them so ready to go forth, at the command of their Redeemer? No: it was their love to Jesus, and their reverence for his authority, which forced them to exclaim, "Wo is unto me if I preach not the gospel," as I have been commanded. It is when missionaries form their decisions on the same ground, that they eminently glorify Christ, and build upon a foundation which no storms can shake.

I have been led to these remarks, from an apprehension that there are young men, who are pursuing missionary inquiries in a too general way, with a kind of indefinite expectation, that by and by, something may transpire, some further knowledge of countries or events may be acquired, or the subject may be presented in some new attitude, which will render their decision easy and safe. Any such expectation, it appears to me, tends only to darken the mind, and to confuse and enervate its operations. The subject is more plain and easy of decision at

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the present day, if possible, than at any former period. What has been found and acknowledged a truth in England, and in some other European states, is now found by experiment to be true in America. God has promised, that *he that watereth, shall be watered also himself.* This gracious promise he has verified, by uniformly causing religion to flourish among nations at home, in the same proportion in which they are active in promoting missions abroad. The whole subject then, is brought into this narrow compass:—The great mass of mankind have not yet heard the gospel preached;—the standing command of Christ to his disciples is, "go and evangelize all nations;" and to prompt them to a full compliance, he gives the assurance, both by his promise and its fulfilment, that by their exertions for the salvation of the heathen, they do most effectually labor for the salvation of their own countrymen. In this simple form, let the subject be viewed. In this simple form, let it come to the reason, the conscience, and the feelings of every one, who is looking forward to the gospel ministry. How can the conviction be resisted? How can the decision be doubtful?

Dear brethren, bear with my freedom. Placed as I am, in the midst of so many millions of perishing heathen, and knowing from the promise of Jehovah, (Prov. xi. 25,) "The liberal soul shall be made fat; and he that watereth, shall be watered also himself," that your coming forth would tend to promote religion at home, surely I have a claim on your indulgence. Allow me then to speak freely. To me, it appears unaccountable, how *so many* young men, by covenant devoted to Christ, can deliberately and prayerfully inquire, whether it is their duty to become missionaries, and yet *so few* feel effectually persuaded that it is their duty to come forth to the heathen! It tends greatly to the discouragement of those who are already in the field. While so great a propor-

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tion of those who examine this point of duty, deliberately decide that it *is not their duty* to engage in the missionary work, what are we to think?

In general those who excuse themselves from the work, must do it for general reasons, which would be as applicable to others as to themselves, and which would equally excuse those who have gone forth to the work. Therefore, must not those men who thus excuse themselves, think either that those who engage in the missionary work do wrong, or that themselves who decline it, do wrong?

Here it would ill become the solemnity of the subject, to cavil and quibble, and say: "What! shall we *all* go to the heathen? Then what will become of our own countrymen?" Let such quibblers beware how they mock the faithfulness of God. When *thousands* have gone forth to the heathen, and God has failed to fulfil his promise, that he that watereth, shall be watered also himself; or when he shall not have caused religion to flourish among the people at home, in proportion as they labor for the heathen abroad; then, and not till then, let the objection be heard.

Some seem to speak as though a man must have some secret or special call, before he can decide in favor of being a missionary. If, on rational grounds, he feels persuaded that he ought to be a minister *any where*, and if he *feels disposed* to go to the heathen, I should think that no other call than this, unless in extraordinary cases, can reasonably be required. I have doubted whether I ought to be a missionary; but it was for the same reasons for which I ought to doubt, whether it was right for me to be a *minister any where.*

Brethren, you see that I think there are good reasons, why you should become missionaries to the heathen, and of course good reasons why I should desire it. Certainly

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I do. And I greatly long to see every one of you strenuously exerting himself to diffuse the same sentiments among all the pious young men in the country. Form *great* plans, and execute them with great *zeal* and *prayerfulness*. Every thing that can be desired, *might* be done by exertion, with God's blessing. Seize every possible opportunity for impressing the subject upon the mind of every pious youth. But I must stop.

Brethren, pray for us. May the Spirit of God be with you, guide you in all your deliberations, and make you the instruments of winning many souls to Christ.

Your affectionate brother and fellow-servant,

GORDON HALL.

The following letter from Mr. Mills addressed to "Mr. Levi Parsons, Andover, Mass," was found among the papers of the Society. Although a Memoir of him, containing many letters and papers, has been given to the public, still, this letter will probably be read with interest.

Washington, March 1, 1817.

Dear Brother,

Your favor of January 28th, was duly received. The Society you represent, wish for information relative to different parts of our own country, and other parts of the world, considered as fields of missionary labor. Were I possessed of the information you desire, I could not give it you in detail, in a single sheet, and my time is so much occupied at present, that I can only refer you to different sources whence the information sought, may be in part derived. * * * * * * *

Much has been said, of late, in this part of the country, on the subject of colonizing free people of color. I shall send on to you, and the brethren, a number of copies of a pamphlet, giving a view of the steps which have been

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taken. I think you will perceive *a mighty movement of Divine Providence* in these efforts; and I hope the Holy Spirit will guide the brethren of the Seminary into a knowledge of their duty, relative to this subject. I was present at the formation of the Colonization Society, and have given my aid to promote the object. I am at present correcting the proof-sheets of the pamphlet which I shall send you. I think it would be well to form a Colonization Society in the Seminary, auxiliary to the one formed here. Perhaps it might include some of the people of Andover. I wish you would inquire of the brethren, whether they have any facts on the state of the people of color, which would be interesting. If they have, I wish they would forward them.

You inform me that there are two of the brethren in the Seminary, who design engaging in an eastern mission. It would have given me great pleasure to have heard that there were ten, twenty, or even thirty, who had come to that determination. For let us go to whatever part of our own continent we will, or to the West India islands, the brethren in Asia, (as it respects a station for glorifying God, and doing good to the souls of men,) will look down upon us from an elevation, as high above us, as the heavens are above the earth. I wonder that the brethren at Andover are so cold on the subject of missions to Asia. I verily believe that there are at our Theological Seminaries, students of divinity, who *dare* not lay our Saviour's last commission to his disciples before them, and fast and pray over it for a day, with a view to ascertaining their duty as it respects missions to the heathen; lest conviction should fasten upon their minds with a force not to be resisted, that it was their duty to see that commission carried into effect. I say they *dare* not do it, although the commission closes with the promise, "Lo I am with you always, even unto the end of the world." The calling of the missionary to

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the heathen, is a glorious high calling. He who thinks himself above it, ought not to call himself a follower of Christ. May God give us his spirit from on high, that we may know what our duty is, and be constrained to do it. —I hope you will pardon me, my Dear Brother, for transgressing the limits you assigned me. You solicited information respecting our own continent and the West India islands; and I have led you to Asia.

I would not have it thought, from anything I have said, that I would urge all the young men who are entering into the ministry, to go to Asia. But I think that since there are three or four Theological schools in this country we might furnish for the vast heathen world, more than one in a year. If there are none to go from other Theological Seminaries, I think the brethren at Andover will consider seriously, whether they are not bound to make the means of salvation more proportionate to the wants of those who are perishing for lack of vision.

Remember me affectionately to the brethren of the missionary Society. They are brethren I shall always love, should they imbibe the spirit of its founders.

With sentiments of affection, I remain your missionary brother, SAMUEL J. MILLS.

The following letter from Mr. Richards was written from Capetown, on the Cape of Good Hope, whither he had been obliged to retire for the benefit of his health. At the time the letter was written, his health was very poor, and it was thought he could not long survive. The letter was directed "To the Society of Inquiry on the subject of Missions, in the Theological Seminary, Andover Mass."

Cape Town, November 18, 1818.

My Dear Friends and Brethren,

I have long wished to write you a letter, but have been

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prevented by ill health; and I write at the present time, not because my health is improved, but because circumstances seem to require it. I have sent you a box of books and curiosities, and it seems to be necessary that I should give a list of them.

[Here follows some account of this box of books.]

Now, my dear friends, what more shall I say? You cannot expect much from a dying brother, who is obliged to spend the most of his time in taking care of his enfeebled body. But I will observe, that there is a loud call for missionaries, not only in different parts of the peninsula of India, but in Ceylon, and even in the district of Jaffna itself. Still, let no one think of being a missionary, unless he is willing to encounter trials. I mean, not the dangers of the deep, nor of hunger; but trials of the mind—trials which result from a want of christian society and example. Almost every thing which the missionary sees in a heathen country, is sadly calculated to chill the holy affections, and to draw away his heart from God. When the pious missionary arrives in a pagan land, and sees the people wholly given to idolatry, his spirit is stirred within him; and, like Paul, he endeavors to bring them to the knowledge of the truth. But this zeal, which is excited by the first sight of idolatrous worship, does not long continue. He soon becomes familiar with heathen temples, heathen priests, and heathen abominations. He labors a few years, and sees no soul converted. Few attend his instructions, though multitudes pass his door. He can find no friend to comfort him, unless it be one who is depressed almost as much as himself. There is no house of God to which he can repair, and hear a good sermon for Christians. There is no prayer or conference meeting near enough for him to attend, where he might have his soul refreshed. In this situation, he looks for letters or religious publications from home, but he is

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disappointed. Now comes the trial. Unless he has grace in exercise, and can rest his soul on God, he will sink.

You must not suppose, my brethren, that I am tired of the missionary work. By no means. It is now ten years since I made a firm resolution to spend my life, if possible, in the missionary work. That resolution I have never changed, for a single moment. Under all my trials, which have been ever since I arrived in Ceylon, I have never had a wish that I had continued with my friends in America. My trial has been, that in consequence of the inflammation and weakness of my eyes, and the attack upon my lungs, I could do no more. I rejoice that the cause is the Lord's; and I think I can trust it, with myself, to his faithful hands. Farewell, my dear friends. May the Spirit of the Lord guide you in all your deliberations, direct you where to labor, and make you faithful unto death.

I am your affectionate brother,

JAMES RICHARDS.

The following letter from Mr. Winslow to the Society, containing, as it does, much information, is published almost entire.

Oodooville, Jaffna, July 25, 1820.

Dear and Beloved Brethren,

You will recollect that, instead of being landed at Ceylon, we were carried to Calcutta, where we remained about three weeks. So much has been said by every body concerning this metropolis of the East, that I need add nothing. It is a vast collection of various, and many of them very discordant materials. The union of poverty and wealth, grandeur and meanness, is no where more conspicuous. On one side is a palace, on the other a miserable hut. Here you see a coach with a lord, there a

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palanquin-bearer groaning under his burden. There are many scenes here presented which amuse and delight the mind, and not fewer to distress and shock it. But this is dealing in generals, which is, however, all I can do, save giving some first impressions and a very few observations. I used to wonder why no person attempted to introduce us to India, or, at least, to give us something like graphic description; but my wonder has ceased. On a first arrival here, one finds himself so completely in a new world, that he is bewildered. If he attempts to describe what he sees, every thing is so new and strange, that he knows not what to fix upon; and, before he is able to collect himself, he becomes so accustomed to strange sights, that his wonder has ceased, and he forgets what would be new, and passes over what would be marvelous, to those who have never visited India. Dr. Buchanan has very justly made some remark like this, that a stranger, on his first arrival in India, stands astonished at *every thing;* but amidst so many strange sights, he soon forgets to wonder at *any thing.* If the moon should fall from heaven, he would not be surprised, but think it the way with the Bengal moons.

I was first struck with the natural scenery of Bengal. Without the advantage of great variety—without the hill and the dale, the plain and the mountain, which relieve the eye so much in the natural prospects of our own country, and render some of them so beautiful, and some so highly sublime—there is scarcely any thing so uniformly pleasing, as some of the scenes presented in ascending the Hoogly towards Calcutta. The river, a great part of the way, is lined with native villages scattered amidst thickets of the cocoa-nut, shaddock, banana, orange, lime, and other similar trees, whose constant verdure forms a fine contrast with the brown thatch of the native huts, which resemble so many old hay-cocks in an orchard.

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The cocoa-nut tree makes a very fine appearance. Its strait and tall shaft, without a single limb or leaf for fifty or sixty feet, and then a mere crown or tuft of long flag leaves drooping from stalks projected from the tree instead of branches, makes a figure a little resembling our lofty pine, but much more handsome. The other trees, except the banana which is rather a very tall and large plant, a little resemble some of our trees at home, but not enough so for you to form any idea of the prospect from a description of it. As you draw near Calcutta, you see now and then a very handsome country seat. The situations at Garden-Reach are particularly delightful. Calcutta itself appears at a distance much like other large cities. You first come to Fort William—a noble fortification, mounting a thousand guns, and enclosing in its triple walls a little town. Above, towards the city, is a fine esplanade of about two miles in length; and back of this are many elegant seats. This is the English part of the town, as distinguished from the native, though a great many Englishmen reside in the native town, and many more on the eastern quarter of it. At the end of the esplanade, northerly, is the government house—a very magnificent pile. The architecture of it is rather grand. Its shape is a square, with each side scooped in the form of a half moon, leaving a kind of bastion at each of the four corners. Above the houses of the town you see the spires of five or six churches, English, Catholic, and Armenian.

But leaving Calcutta as presented to the eye of the traveler, I shall only say a few words of the moral state of its ten or twelve hundred thousand inhabitants. The city contains, as you know, a pretty large number of Mahometans, some Armenians, Roman Catholics, &c.; but they, together with the English Protestants, form but a small proportion of the whole. The great mass of the people are followers of Brahma, though almost every or-

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der of heathenism is found in Calcutta. We arrived just at the time of closing one of the great heathen feasts, the Kali-poojah. The whole city seemed to be in commotion, and constant processions were coming down to the banks of the river, throwing in the images of Kali with many ceremonies. At night, were exhibitions of fireworks, bonfires, lamps exalted into the air, music, and every kind of noise. After this, however, we had little opportunity, from the shortness of our stay, to see many of the heathen ceremonies. I visited some of the temples, and saw the shapeless images, as you have heard them described. There were some burnings of widows on the funeral pile, while we were in town, but without our having sufficient notice at any time to attend. We saw enough, however, to convince us that the religion of these poor idolaters is very unfavorable to happiness even in this world. Dead bodies frequently floating by us, as we lay in the river, and sick and aged people in a dying condition, exposed on its banks, were some of the first sights that met our eyes. But you would like to know whether the heathen appeared altogether so wretched as they have been represented. I must say that they appeared in *temporal respects* much more comfortable and much more happy than I expected to find them. The same I have found to be the case in the different parts of this island, [Ceylon] which I have visited. Christianity would certainly do much to better the condition of the heathen by removing many sources of misery, and opening many sources of enjoyment, besides conferring the joyful hope of a better world; but nature has done so much towards supplying the wants of her sons here, that, could we look on them as mere animals, we should not consider their condition would suffer very much in comparison with that of some christian nations. Those whom I have seen, generally appear rather happy than otherwise. But there is

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very little danger of exaggerating their *moral* wretchedness. No pen can describe the deathlike influence of their senseless, stupid idolatries. It is no libel upon them to say that they have no morality but a *sense of interest.* And why should they have? Though something is found in their sacred books, it is not taught the people. Indeed, while many are not allowed to hear any of the sacred books read, those who are, have the privilege generally of hearing only some of the fabulous, and often licentious stories of their gods. It is certain, so far as my observation extends, that the heathen have very little sense of guilt attached to such crimes as lying, stealing, coveting, or committing adultery. It sometimes seems that they prefer telling a lie to speaking the truth, and, of their propensity to theft, I have myself had many very sad proofs.

The missionaries in Calcutta are doing good. There are now there, four from the London Society, two from the Church Missionary, and six from the Baptist Society. With these dear brethren we enjoyed some precious seasons, and had a particularly interesting meeting, the evening after our arrival. In looking at their operations, I was, however, impressed with the thought that all their plans of usefulness calculate on something too distant. They do not seem to *expect* immediate fruit. Yet they are able to do but little which is peculiarly encouraging, as it respects the generations to come. Into their schools they are able to bring very little religious instruction. No part of the Scriptures is allowed to be read, except one or two historical pieces, and very few tracts of a religious character. Of course, the religious influence exerted by their means is small. The Baptist brethren at Calcutta have a printing press, which is a useful auxiliary to their efforts. At Serampore, the translating and printing of the Scriptures is carried on with much less vigor than formerly. The separation of the younger brethren from

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the mission has weakened the missionaries. I went into their long printing-office, where it would take some time to count the number of presses, but little appeared to be doing. The brethren there, are, however, somewhat engaged in literature. They were commencing the publication of an Encyclopedia, for the use of the natives, to be superintended chiefly by Felix Carey. They are publishing, monthly, a work called the Friend of India—are about erecting a native college on a pretty large scale—and are pursuing other similar objects. The influence of the missionaries has been salutary to Calcutta. Some pious chaplains, too, have done good, and the moral character of the city is much improved.

I might say many things more respecting Calcutta; but shall pass to Ceylon. We landed first at Trincomalee, a place of considerable importance as a naval deposit, and as affording the finest harbor for shipping in all India. There are, perhaps, near 20,000 native inhabitants, but no Europeans except those in the service of government, and two Wesleyan missionaries. The scenery around is rather grand. The coast is high and rocky, resembling some of the bold shores of New England, savé that you see no cultivation, and the tops of the hills are burnt by a tropical sun. The whole coast, as you go round the southern part of the island, is indented with small bays, and checkered by hills and mountains rising one above another as you go back into the interior. The highest point of land in the island, Adams Peak, is seen at sea off all the southern and western shore, though it is probably sixty miles inland.

We put into Galle, the most southern port in the island, and a place of uncommon pleasantness. It has a large fort, embracing what was the Portuguese, and afterwards the Dutch part of the town. The fortifications are strong, and the harbor well defended. The descendants of the

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Dutch and Portuguese are still numerous. There are several English families, besides the civil servants, and the military; and the fortified part of the town has the appearance of a considerable population. There is a swarming native population around. Two Wesleyan missionaries are stationed at Galle, and they have lately erected a chapel. An old Dutch church is occupied by the government chaplain. In the country, about twenty miles back, two Church missionaries have established themselves. The religion of all this part of the island, and, as you probably know, of the interior, is that of Boodh—the same which prevails in the Burman empire. Some suppose that it was carried to the latter from Ceylon. I think, however, that no country need be very anxious to claim the honor of giving origin to a religion, scarcely to be exceeded in absurdity by any among the most extravagant heathen. I visited one of Boodh's temples. It is situated on a hill, a little out of the town, in a very romantic situation. In front of a neat white edifice, of no great size, was a large green tree hung around with different kinds of offerings to the god. Entering the temple through a gate, you first come into a kind of hall whose walls were covered with paintings, said to be historical, and representing the fabulous stories of the Boodhists' demi-gods. From this hall you enter the inner temple, where Boodh lies at full length, on a large platform, apparently asleep. Indeed his followers suppose that after having suffered many hardships in the world for the good of men, he is now at rest, receiving, in a state of repose, a reward for all his toils. You may ask if he is the great god, why do you talk of his receiving a reward ,and if he is the governer of the universe, how are the affairs of the world managed while he is asleep? But they do not say that he *is* the great god; only that among many others, he is a god. None of the gods,

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however, are concerned in giving rewards or inflicting punishments. There is an inherent force in virtue and vice, to bring happiness or misery upon the subject; and this is always done, both by the one and the other. There is no setting off a good deed against a bad one, and there is no pardon. All beings suffer for every thing which they do that is wrong, and all are rewarded for every thing which they do that is right. If a man ever so holy, commits but one sin, he must suffer for that sin exactly in proportion to its enormity, and so likewise must the gods, and this not through any dispensation of some great intelligent being, but by the mere force of right and wrong. As to their god's being asleep, he may as well be asleep as awake, for he can do nothing—the world is not governed by him, but by fate or uncontrolable destiny; a something or nothing, which causes every thing to be as it is. The image of Boodh, which was in this temple, might be twenty feet in length, and proportionably large, made of baked earth painted. Around were many smaller images particularly one of Gunputtee, a Hindoo god, which showed that there has been some borrowing from other religions to help out the meagerness of Boodhism.

The priests of Boodh are not like the Brahmins, such by caste, but by a course of study (not very laborious,) and by devoting themselves to the service. They are distinguished by wearing a yellow robe, and they are constantly going about, to beg. They are a very despicable company. Two or three of the priests have thrown off the robes and professed to be converts to the Methodists. But I believe none of them give much promise of enduring to the end. No dependence can be placed upon them. With money enough, you might get every one to follow you, and empty all their temples in the island.

We arrived at Colombo December 20th, 1819, a short time before Gov. Brownrigg left the island, which was

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a very favorable circumstance as it respected our obtaining leave of settlement. He showed himself to the last, a decided friend of missionaries. The patronage of government however, is not always favorable to the best interests of religion. I do not think it has been here. By warmly patronizing missions, the government have considered themselves at liberty to direct the operations of missionaries. In doing this, they have not always taken the best methods for promoting the object. The evil is particularly felt in relation to the native preachers employed. There are in the island ten or twelve of these, and I am sorry to say that, with the exception of Christian David, who certainly has some good things about him, they are only miserable apologies for preachers, and do more harm than good. The government schools too, are no better than paper schools. In many of them the master is never seen except on quarter day, to receive his wages, and in others the grass often grows over the floor of the school bungalow, when the master pretends to teach boys in it every day. This arises from the want of a vigilant superintendence, without which the native teachers will do nothing at all. But to return. Colombo is a very pleasant town, consisting of a large fort in which all Europeans, with few exceptions, live, and many descendants of the Dutch and Portuguese; and a pettah inhabited partly by the latter classes of inhabitants, but principally by Cingalese, Malabars, Moors and Chinese, to the number in all of about 35,000. The fort has considerable strength, and there are generally one or two regiments of troops, quartered in it. The King's house, in which the Governor resides, is a large building, but executed with very little taste. Most of the other houses are low. Throughout the island indeed, almost all the houses are of one story. Differing from the houses on the continent, which have flat roofs, the houses

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here have roofs resembling those of our barns, and like those of the barns in America, are seen from the inside of the house, so that from the floor of perhaps an elegantly finished room, you look up to a dirty roof of tiles or palmyra leaves. There are many pleasant rides round Colombo. The cinnamon groves in the vicinity are much spoken of, but they have little to recommend them, except their fragrance in the morning or after a shower. The cinnamon is a shrub growing to the height sometimes of 12 or 15 feet; but generally not more than 8 or 10, in small clumps, a little resembling bushes of laurel. Like all the shrubs and trees of this eastern world, it is an evergreen. If you break off a limb you find it very fragrant. The leaves have a pungent taste, a little like allspice. It abounds in the interior of the island, where are likewise found pepper, coffee and ginger. Cotton is cultivated in some parts of the island, and rice on all parts of the coast. Around Colombo, and in all the southern part of the island, the face of the country is very agreeable to the eye, and the climate is remarkably fine, but you no where see that Eden which Ceylon has been described to be. The whole interior is little else than a continued jungle or wilderness, where you may sometimes travel a day, almost without seeing a single hut. Thousands of the miserable inhabitants were cut off during the late war, and other thousands died with hunger. The capital of the interior, Candy, is said to be romantically situated between three hills, rising around it in the manner of an amphitheatre, and opening only on one side for a small river to pass through, on which the village (for it is nothing more) is built. The King's palace as it existed before the war, consisted of a large range of low buildings, covering near an acre of ground, winding round into each other with some intricacy, and separated from the village by a draw-bridge.

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But I have wandered from Colombo. The missionary establishment of the Wesleyan brethren deserves notice. It consist of a large mission house, chapel, printing office, and type-foundry. Their success, however, in gathering a congregation has not been great. At their preaching in Portuguese (which is a low language corrupted from the Portuguese of Europe and very common in India) they have sometimes, I believe, one or two hundred. Their English congregation is in the fort, and is composed of soldiers to the number of about 30, and their preaching in Cingalese is confined principally to the schools which they support. Their establishments in the south of the island are, however, as flourishing as any here, and on account of the comparatively loose attachment of the Cingalese to their religion, promise earlier fruit than those among the Malabars at the north. At Colombo, there is likewise a Baptist missionary, Mr. Chater, who has been often mentioned by our brethren, and to whom we are under many obligations. He is engaged, in connexion with one of the Wesleyan brethren, and Mr. Armour, local chaplain to the government, in translating the Scriptures into Cingalese. They have, with what Mr. Tolfrey, a civil servant who commenced the work, did before his decease, finished the New Testament, and advanced three books in the Old. It is said the translation is too high for the common people, on account of the introduction of many Pali words, as well as words from the high or poetic language of the Cingalese.

We spent about six weeks at Colombo, waiting for a favorable opportunity to proceed to Jaffna; and while there, had the pleasure of meeting almost all the Wesleyan brethren, as well as the Church missionaries, with the exception of Mr. Knight of Jaffna. Besides the two which I have already mentioned as being near Galle, and Mr. Knight, there is Mr. Lambrick at Candy in the inte-

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rior. They have been about two years in the country, and are laboring to good advantage. Our meetings with the missionary brethren of different denominations, have always been peculiarly interesting, and we have been treated with the greatest kindness and affection. At Tiffin one day in Colombo, we had 16 missionaries at our table together. In Jaffna there are generally 11 missionaries present at our monthly prayer-meetings, viz. 3 Wesleyan, 1 Church missionary, and 7 Americans.

We proceeded to Jaffna by what is called the inland passage, principally through lakes and rivers which lie near the sea, connected in one or two places by a short canal. These stretch along more than half way from Colombo to Jaffna; and then you proceed by sea, keeping near the coast. We found Jaffnapatam the remains of what was once a very pleasant town. It was the pride of the Dutch while they had possession of the island; but is now fast going to decay. The houses are all low, but some of them are elegant, and the streets are very regular. It is melancholy to see many of them falling down and others deserted. The descendants of the Dutch and Portuguese are numerous, and the native population around Jaffnapatam is large. The whole district is populous, but I think not so much as has been said. Two hundred thousand is probably a large estimate, whereas, five hundred thousand has been reported by some. The truth is, the population of the eastern world, though very great, is deceptive. At the various fairs and markets, the natives are all seen. In almost every village is a bazar, or market, to which a great part of the people resort every day; and not only so, but the same people may be seen at the different, and perhaps several different, bazars in the neighborhood, on the same day. The same is the case at the temples. You may go to a temple which has a populous neighborhood, and during a feast see thousands collected,

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and perhaps tens of thousands. Soon after, there may be a celebration at another temple at some distance, yet the same people will be collected. Now if you judge of the population of each parish or district by what you see at the bazar or temple, you judge erroneously; in other words, you cannot judge of the population here by the rules which apply to Europe or America. At Jaffnapatam there are two Wesleyan missionaries, and they have a fine establishment consisting of a mission house and chapel. They preach in English, Portuguese, and Malabar, or Tamul. There are several English, and a few respectable Dutch families in the place, and most of them attend the preaching of the Wesleyans, as there is now no chaplain there.

The stations occupied by our brethren are all some miles distant from Jaffnapatam. You may have some idea of their situation, if you remember that Jaffna is an island about 30 miles in length, separated from the main land by a narrow strait, and that Jaffnapatam lies on the southern part of the island, near what may be called the mouth of the strait. If then, you coast round the western extremity of this small island which forms the district of Jaffna, about 12 or 15 miles, and then proceed northerly and easterly, you compass the tract occupied by us. In the first place you would on the south shore come to Batticotta, which is back from the water near a mile, yet in sight—then going quite round the point, which I mentioned, until you come on the northern shore, nearly opposite Jaffnapatam, you would find Tillipally, about three miles, however, from the shore. A little farther east is Miletty, on the shore, (a pleasant station which we think of fitting up soon,) and to the west, that is, before you get so far as Tillipally and about one mile inland, is Pandeteripo, which is now fitting up for brother Scudder. Within this circle, as I said, are the seven parishes which we occupy by leave of the Government. If you go to

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them from Jaffnapatam, you proceed on a pretty good road due north, five miles, and come to Oodooville. This is entirely inland touching the sea on no side. The old church and house stand off the main road about three fourths of a mile, but you go to them by a winding road, which was once good and is still pleasant. The station is now fitting up for brother Spaulding and myself, and we have moved into the house, though in an unfinished state. As we found the buildings, there were the walls of a church about 150 feet in length, low and built of brick, and the walls of a house of the same materials, 50 feet in length and 30 in width, much injured by time. Around is a large population, and on the west is the parish of Manipy, which we occupy for schools and preaching. I should have told you before that this whole district is entirely level, and under a high state of cultivation. The soil is not good, being a thin stratum of earth over a continued bed of coral. There is almost no rain during the dry season, and all the fields are watered from wells and tanks. Still the country in general appears as a garden. We have very fine gardens here, and the groves of palmyra and cocoa-nut under which are found the native villages, have a very agreeable appearance.

Passing by Oodooville, a little more than four miles further north, you come to Tillipally, where brother Poor has always been stationed since his arrival, and with whom brother Woodward is now. This station has been described and I need not mention it particularly. There is a house about 60 feet in length and a church of 130 feet, built of coral stone, and now well repaired. From Tillipally you may go nearly south-west eight miles to Batticotta, passing Changany at a distance of five miles, (where are the ruins of a large church and house) and Pandeterripo, two miles north of Changany. Batticotta is 7 miles from Jaffnapatam, and about 6 from Oodooville. The buildings at this

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station are much more spacious than at either of the others, and better repaired, except that the roof of the house is covered with ollas instead of tiles, and the church is not yet covered. The latter is a very noble building of coral stone, as you know by the accounts which have been given of it.

Were I with you, I suppose you would say, now we want to know about the missionaries, what they are doing and how things looked about them when you arrived. I saw both brother Meigs and brother Poor at Jaffnapatam, where the former was waiting to meet us. You may be sure it was not an uninteresting meeting. The health of both appeared better than we had reason to fear it would be from what we had heard of their sickness. Brother Poor came down just before we left Jaffnapatam. In going to Batticotta over paddy fields, &c., we met the boys of the boarding school, coming out with lights to conduct us on the way. With them was brother Meig's interpreter, Gabriel. I was never more struck than with the pure English accent with which he addressed me. He is about twenty years of age, and within the course of of the last year was brought, as there is every reason to believe, to a saving acquaintance with the Redeemer. He is very active and useful. The family school-master at Batticotta is likewise hopefully pious. I shall not attempt to describe the emotions with which I first stepped into the mission house at Batticotta. Brother Richards, whom we did not expect to meet in the flesh, appeared to be gaining health though very slowly. Some of the boys of the family came into the dining-room to see the new missionaries, and the next morning I saw them all in their school-room assembled for prayers. This is their first duty. After prayers they go to the cook-house, and take their rice and curry, one of the larger boys always asking a blessing on their food. After breakfast they generally

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work for a time in the garden, until the bell rings for school at 8 o'clock. They then go into school, where they learn to read and write (on the olla) their own language, and most of them the English. The school is conducted much like schools at home, and you would know little difference, except that the boys are not white, and instead of being full dressed, have only a cotton cloth around the waist. Three or four of them are serious. The boarding school at Tillipally is conducted much in the same manner; and I can assure you that when I looked at 35 of these lads pressed from the service of Satan to be disciplined for the army of the Lord Jesus, and heard them called by the names of Dwight, Worcester, Porter, Woods, Stuart, &c., I felt emotions of hope which no tongue can express.

I might go on to talk about first impressions, and in addition might say many things about what I have since seen and heard, and felt in relation to the missionary work among this people; their superstitions, manners and character; but I have already drawn out this letter to an unpardonable length. In a future communication on this subject, I hope to say some things which will interest you. I can only say now in general, that heathenism here is a different thing in many respects from what it is in any other part of India, but that radically, the heart of a heathen here is no more easily changed than that of the most *absurd* idolater. Much has been said about the remains of Christianity in Jaffna. Now I have been accustomed to think that to have a remainder, there must first be a sum for subtraction or division. I *doubt* whether there was ever much Christianity in Jaffna, and I *know* there is not much now. Those who pretend to be Christians are Roman Catholics of such a stamp, as to be scarcely better than the heathen. All of them are far from righteousness, and they *wish* to be far from it. They will not come to

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the light lest their deeds should be reproved. It is extremely difficult to induce them to assemble for instruction in any considerable numbers. Including the boys from the schools, there is sometimes at Tillipally a congregation of two or three hundred, on the Sabbath; but most of the instruction which the people here receive, is by the missionaries going from house to house.

The great obstacle which we find in the way at every step is, the *total indifference* of this people to the concerns of their souls. The great thing with them is to get something for the belly, as they express themselves. You ask them, will you come and hear me preach,—the answer is yes, if you will give me rice. The head man of a large and populous village of 16,000 people, told me one day, if you will give me and the people plenty of rice and curry, we will all become Christians. It seems as though they could not conceive of a greater degree of happiness than is found in gratifying the appetite for food and drink. They, therefore, pay little attention to what is told them about Christ, for they do not care whether it is true or not. Our brethren have, however, justly expected much from the instruction of children while young. Without knowing it, the heathen are consenting to the destruction of their religion by encouraging schools for their children. The boys regularly instructed in the mission families will be Christians at least in theory (if we may judge from the effect already produced), and much is done towards enlightening their minds even in the schools among the natives.

Dear brethren, we are surrounded by the heathen and know their wants. You may think that you likewise know their wants; but you have not been, as we go almost every day, to their idolatrous and abominable rites. You have not seen, as we often do, a senseless image of gold or silver mounted on a huge car or borne on the shoulders of multitudes in a chair of state, while the thousands

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around are worshipping the god which their hands have made. You have not seen these images brought out to be delighted with the lascivious gestures of a band of dancing girls, supported at the temple. You have not seen dozens of poor natives, rolling after the car of their god, for a great distance, and in a most wretched condition. Believe me, dear brethren, the heathen are not happy—they need much done for them. Will none of you come over and help us? If there is not field enough in this region we have a peninsula near us, where are many millions speaking the same language. Here are houses and accommodations for you while you may be learning the language, and then you have only to step across a narrow strait and be in the midst of multitudes which you can scarcely number. At Ramescran, a small island near the coast, which is the great resort of pilgrims from the island and coast, a hundred millions it is said, resort in the course of one feast. Yet Ramescran is but a few hours sail from us. Dear brethren, come and see if there is not work enough for you here, and if the calls are not equally urgent with those of any part of the heathen world. And surely you will not forget the poor heathen.

From your brother in the Lord,

MIRON WINSLOW.

Joint letter from Messrs. Bingham and Thurston, a few months after they arrived at the Sandwich Islands.

Sandwich Islands, Oahu, February 20, 1821.

Dear Brethren,

In this far distant land of strangers, and of pagan darkness, it is a comfort to us to look back to that radiating point of missionary light and love, and to remember the privileges which we enjoyed, when treading, like you, on consecrated ground. The rising palaces of that hill of

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Zion, its treasures of learning and wisdom, and its fountains of consolation are still dear to us, though we shall never look upon its like again. But it is the *noble purposes* of benevolent action, formed, matured, or cherished and directed there, which gives us the most impressive view of its beauty and strength, and inspires our liveliest hopes, that that Institution will be the most important to the church, and the most useful to the heathen, which the world has ever seen. When we look at the history of that Seminary and of the American Board; when we see their connexion and their joint influence, hitherto so powerful, and so well directed, and the peculiar smiles which the Redeemer has bestowed upon them; our ears are open to hear the united song of heathen lands,—'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.' We are allowed to hear the first notes of that joyful song, in this dark land of pollution, and the shadow of death, as they begin to break from the lips of admiring pagans, lately the slaves of a vile and cruel superstition. We rejoice, that we have been allowed to walk over the ashes of idols, and, in the name of our God, to set up our banners on the ruins of pagan altars of abomination. But the nation, as such, still lies in the ruins of the fall, with all its native depravity, corrupted and debased by the dregs of civilized society; and though many are disposed to look favorably upon the message which we bring, and a few seem to hail it with joy, it is by no means improbable, that when it shall be generally perceived that the gospel will require them to give up all their sinful lusts, that a great struggle will be made to resist or to shake off such claims. Though the gods of Hawaii now sleep, we are not without our fears that the cry against Christianity may yet be so loud as to wake them. We have more than once since our arrival, been so much distressed with apprehensions, that open

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idolatry was about to be avowed, as to apply seriously to the governor of this island for an explanation of what we saw and heard, and to entreat him to prohibit what seemed to us too near an approach to idol-worship.

You, dear brethren, profess to love the missionary cause, and mean to promote it as long as you live; and would be happy to have a station where you could, in an eminent degree, serve the cause, without making the sacrifices requisite in entering the field. We cheerfully admit that all are not required to enter the missionary field, and we do heartily rejoice that many are allowed to labor for Christ *without* making the sacrifices which missionaries *must* make; while we rejoice that others are counted worthy to *suffer*. One man, doubtless, can do most good by aiding directly the preparation of others for the field; another, by taking the charge of a particular church and people; another, by aiding directly the movements of some of the larger wheels of benevolent enterprise. Others, like Jonathan and his armor bearer, may, "two and two," assail the unbroken ranks of the enemy, wherever they are accessible; another, like Joseph, may take his station singly in some foreign country, and while God is with him, 'prepare corn to save alive both the heathen and his kindred and countrymen;' and though he dies a solitary laborer, his light will still shine, and his lonely grave will be the place where angels watch, and heavenly honors dwell. Succeeding generations will say with gratitude and sympathy, "Here lies our friend, the man of God, who told our fathers that Jesus died for sinners, and pointed out the way to heaven—else we should have been worshipping demons still, and preparing to suffer with them, eternal death; thanks be to our Redeemer, that he did not forget *us* when on the cross, and when he commanded his disciples to preach the gospel to every creature."

We believe, if we are found faithful, that we shall ever

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have occasion to rejoice that the Lord of the harvest, in his mysterious providence, sent us forth from our native shores, as he was about to cast down the idols of this land, and emphatically to command these "isles to wait for his law;" and we rejoice in the hope that we shall yet see his holy arm revealed again to deliver the land from the dominion of Satan. But the work is too great for us. Come over and help us; or, if you cannot come, help us where you are, help us wherever you go, help us when you pray, help us with your pens, ask Christians to help us by their prayers, ask the King of Zion to send us helpers after his own heart, ask God to carry on this good work which he has begun, to finish it, and take to himself the undivided glory.

Is it too much to hope that, before many months shall pass away, perhaps on some favored day of the monthly concert of prayer, while Zion is on her knees before God, this nation may be born, and added to the Redeemer's crown? Is it too much to hope, that we shall hear a public proclamation of this government, which shall decree christianity to be the religion of this country, and announce to the world, that these are christian isles, truly rejoicing that the Lord God omnipotent reigneth?

But let all beware how they shout the victory, before the strong holds of the enemy are demolished; and let every man prepare for trials, and conflicts, and disappointed hopes, but still go up with firm, unhesitating step to the help of the Lord against the mighty.

Brethren, peace be with you, and the Spirit of our God to guide, and sanctify, and strengthen you, and make you perfect, thoroughly furnished unto all good works; and bring us together at last, when the ransomed of the Lord shall be gathered in heaven, to stand on Mount Zion above, with songs and everlasting joy.

In the bonds of the gospel, and in the sweet fellowship

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of the missionary spirit, we are happy to subscribe ourselves your brethren.

HIRAM BINGHAM,
ASA THURSTON.

Joint letter from the missionaries at Ceylon to "the Society of Inquiry."

Jaffna, Ceylon, January 2, 1826.

Dear Brethren,

Your letter of February 21, 1825, was duly received in November, and perused with much interest. We value the communication, as it is a pleasing expression of your christian affection towards us, and of the interest you take in the affairs of our mission; and also as it contains many items of religious intelligence, which were refreshing to us as cold water to a thirsty soul. On perusing the several paragraphs with reference to a reply, many thoughts and feelings are excited in our minds, in exact accordance with those expressed in your letter; and we are strongly urged to indulge in a corresponding strain of remark. Our attention, however, is so powerfully arrested by what you have stated relative to the missionary spirit, or rather to the *want* of a missionary spirit, in the Seminary, that we must beg you will excuse us, even if we fill our sheet by penning some of the many thoughts suggested by that single paragraph.

The statements, dear brethren, which reach us from time to time, relative to the increasing number of heretical teachers and destitute congregations, even in New England;—the extensive waste places of Zion in most of our Southern States, and the unparalleled tide of emigration, which, without an adequate supply of christian teachers, is continually rolling on to the West,—we say the statements we occasionally meet with on these subjects in

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Reports of Domestic Missionary and Education Societies, and in Reviews, are truly appalling. Is it indeed true, that such is the scarcity of well-educated and duly authorized ministers of the Gospel in the United States, that the western wilderness is in danger of being peopled by *heathen*, the descendants of Protestants? Alas, for our dear native land! Our hearts are affected in proportion to the evidence we have, that there is any ground for such fearful apprehensions. While perusing these accounts, the question forces itself upon us, have we not greatly erred in judgment, and widely wandered from the path of duty, in coming to these ends of the earth, while Jerusalem in our own country is in danger of becoming a waste? Is it not expedient, even now, to retrace our steps,—to quit at once this ungrateful land, where our labors are scarcely tolerated, even by the christian "powers that be," and enlist in the service of those benevolent societies in America,' whose object is to provide for the pressing moral necessities of our own kindred? Is it in our power to contribute *in any way, a single item* to their relief? The answer we uniformly return to these and similar questions, is, that if we can possibly do any thing more for "home supplies," than we have already done by our example, *we should exert ourselves to the utmost* to promote a foreign missionary spirit in the country, till the number of students solemnly devoted to the service, be increased in the ratio of at least *ten* to one. We speak of the *increase of students devoted to foreign missions*, as the great "desideratum," because we believe that the position admits of abundant proof that the *existence*, *reign* and *extent* of a missionary spirit in the country will ordinarily be in direct proportion to the number of devoted missionary characters; and that the latter are indispensably necessary to the former. We beg to suggest as a fit subject of inquiry at one of your stated meetings,

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—"*The connexion between missionary students and the prevalence of a missionary spirit in the country.*" We speak of *increasing the missionary spirit in a ten-fold degree*, as the means of contributing to home supplies, *because* it appears in a most striking manner, from the word and providence of God, especially from his late dealings towards our own country, and other parts of christendom, that there is an established connexion between the prevalence of a missionary spirit, and the prosperity of vital godliness, and of all the great interests of christianity, whether it be in the hearts of individuals, in families, churches, communities, or nations. This is a delightful and an extensive theme, which we desire to see distinctly presented to the christian community, by those whose business it is to make "inquiry on the subject of missions." Should the missionary spirit be increased a hundred-fold, or even ten-fold in our country, would not the churches begin to understand and practically to regard the sublime truth, that "it is more blessed to give than to receive;" that it is their duty, privilege, and glory, to co-operate with the King of Zion, in carrying forward his designs of mercy and grace towards our ruined world? Would they not in this way prove the Lord "and see if he would not open the windows of heaven and pour them out a blessing, until there should not be room to receive it"? Then, instead of the fearful forebodings above referred to, respecting the uninhabited parts of our country, we might indulge the blessed anticipation of the near approach of that period, in which the "wilderness and solitary place shall be glad for them, and the desert rejoice and blossom as the rose."

If, dear brethren, there be such a connexion as we have supposed, between the prevalence of a missionary spirit and the promotion of vital godliness, and of all the great interests of the church in our land, surely the Society of

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Inquiry ranks high among the institutions of the present day, formed for the up-building of Zion; and the situation you individually occupy as members of this Society, is beyond expression interesting and responsible. We now see and feel, that when it was our favored lot to stand upon those heights, we had but faint conceptions of our privileges or of our duties. It is partly on this account, that we feel a lively interest and a deep concern, when we turn our attention to you. We see that the ground on which you stand is holy. We pray that you may have the spirit of your station, and wisdom and ability to perform the important service assigned you, as members of the society. But we must not stop here. If it be true, as we have supposed, that the prevalence of a missionary spirit and all its attendant blessings be closely connected with, and to a great extent dependant on, the number and character of those personally devoted to missionary services, how, dear brethren, does it happen,—how is the distressing fact, "that there are not so many as formerly, who are professedly devoted to foreign missions," to be accounted for? We remember that this information is from the *Theological Seminary* at ANDOVER;—that the number of students *now*, is *three or four times greater than formerly!* We are ready to ask, if Andover students decline the service of foreign missions, who may not with good grace decline it; or if *they* do not *ardently aspire* after it, *who will?* If a prominence, in some measure suited to the magnitude of the object, be not *practically* given to the subject of foreign missions, by the students at Andover, *where*, dear brethren, is the spirit of missions to be fostered? Where then shall we find a congenial soil for this heavenly plant? To what place, if not to Andover, shall the eye of the sick and worn-out soldier of the cross be directed for help, when quitting the field in the sight of an overwhelming foe? If the students at Andover do not

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in considerable numbers, devote themselves to the service of foreign missions, may we not fairly presume that members of other seminaries, will be quite ready to draw the unfounded and fatal conclusion, that there is *not* now any very urgent demand for foreign missionaries? Should these views and feelings prevail but for a very few years in our theological seminaries, it is not difficult to foresee, that the chariot of our conquering King might, so far as our country is concerned, be rolled back, or continue stationary for generations to come. This remark is dictated by the existing state of things around us, and by what we may term the *missionary shipwrecks* to which our attention is often turned in this Eastern World.

Now whether we have a regard to "*home* supplies," or "*foreign* supplies,"—to the injunctions of God's word, or to the miseries of the heathen world,—to the missions of the Board generally, or to our own in particular, we feel constrained to say, in reference to your statement cited above, that "*these things ought not so to be*,"—yea further, that "*there is utterly a fault among you*." Believe us, dear brethren, this language is dictated by an interest in your welfare, by a spirit of fidelity to our Lord and Master into whose presence we expect soon to be called, and by the strong impressions we have, that the work in which we and our brethren at Bombay are now engaged, must soon pass into other hands, or be abandoned, to the lasting disgrace of the American churches and the cause of missions. Say, ye departed spirits of Mills, of Richards, of Warren and Parsons, were ye faithless and insincere, when, within those sacred walls, in secret conclave, ye offered those fervent prayers in behalf of your successors in the Seminary? When you prayed that what you felt and saw relative to the missionary spirit, might, in comparison with the future, be but as the little cloud before the rising shower,—were not those prayers presented,—were

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they overlooked by our great High Priest and Intercessor? Not so, Brethren; we believe their prayers *were* sincere;—that they *were* presented by Him who is ever prevalent with the Father;—and that in answer to them, a great company will arise from among their successors to emulate their example, and perfect the work in the pursuit of which they labored and died.

There are, we think, Brethren, mistakes into which the most devoted friends to missions are in danger of falling. Our feelings strongly urge us to discuss this subject at length, but we can do nothing more than glance at a few particulars.

Some appear to think that after a very successful attack has been made upon any part of the enemy's dominions, a conquest will *of course* ensue. Whereas the enemy is not even *roused* to action till after several losses have been sustained. Hence we infer that it is vastly more important to support and strengthen *old* missionary stations, than to establish new ones. Yet we say, that the one should be done, and the other not left undone.

Some, and those too who are mighty men of valor, are quite ready to enter upon *new* missions, and go to the uttermost parts of the earth if necessary, but do not like to "enter into other men's labors." This *may* arise from a good spirit, as in the case of Paul; but we assure you, that those are the *very persons needed* to bear the heat of battle after an onset has been made. Ours is a service in which much less may depend upon those who lead the way, than on those who follow after.

Some, who are zealous in building up the waste places at home, and often regret that they can do no more by way of satisfying the demands made by destitute congregations, might possibly be alarmed, should the number of candidates for foreign missions in the Seminary be suddenly increased ten-fold. But if our statement above be

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true,—if the glorious results of a missionary spirit as seen in our dear native land, be not all a delusion, where is the ground for fear? When small congregations remonstrate against their pastors' being removed to those places where it is their business to bring forward *a great company* of pastors and teachers, what is the reasoning of learned councils on the occasion? Suppose, Brethren, for a moment,—and O that it were a reality! that the members of the Society of Inquiry, should resolve themselves into a band of candidates for foreign missions, and *should act in character*, what would be the effect, you yourselves being judges, upon domestic missions, and upon the waste places of Zion in America?

Some think that if their revered instructers should advise them to it,—the Board invite,—and the christian public raise funds for their support, they would think themselves *called* in providence, personally to engage in missions. But would not that be turning the complicated machine the wrong way, and be greatly to its injury? In the days of Mills and Richards—of Judson and Rice—Hall and Newell, *it was not so.* They, by the good hand of their God upon them, *created* those resources by which they were sent forth, and opened widely the way for a host to follow. In addressing you their successors, and with reference to the spirit of those times, we feel wholly at liberty, and even constrained to say, that the missionary flame must first be kindled in your own hearts. By letting it appear that there *is* such a flame, you must gain the *assent* and *consent*, the good wishes and fervent prayers of your instructers. You must *crowd* your services upon the Board, and show that you are *entitled* to their patronage. The Board will then be *constrained* and *strengthened* to disclose their wants and urge their claims upon the christian public. The christian public, being enlightened and solicited, will perceive

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the extent of their duties and their privileges, and put in a claim to the hundred-fold reward, which the glorified Redeemer is waiting to bestow upon them. As to the results of such a course, there is no room for doubt.

It would afford us much pleasure to advert to several important and pleasant subjects, presented to us in your letter; but our limits permit us only to express to you our cordial thanks for your communications, and to request that you will have the goodness to confer upon us *annually* a similar favor.

Commending you to the blessing of Him, to whom the heathen have been given for an inheritance,

We subscribe ourselves, dear brethren,

Yours in the bonds of christian affection,

BENJAMIN C. MEIGS,
DANIEL POOR,
LEVI SPAULDING,
HENRY WOODWARD,
JOHN SCUDDER.

Extract of a letter from Mr. Winslow to the Society.

Oodooville, Jaffna, Dec. 18, 1826.

Very Dear and Beloved Brethren,

* * * A missionary need not fancy that, as soon as he sets his foot on heathen ground, multitudes will flock to him with delight; and when he delivers his message, that thousands will hang upon his lips, ready to receive, and glad to obey, the gospel. On the contrary, after he has toiled months, if not years, in the painful drudgery of acquiring a difficult language, if he can *occasionally*, by almost any means, induce a *few*, a score or two, to listen a short time while he stammers out some unacceptable truths, he may consider his lot by no means the least enviable that comes to the share of foreign missionaries.

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Missionaries may be thought to preach to *thousands*, and *tens of thousands* of heathen, and there are individuals who, in a certain way, do it. But it must not be thought to resemble preaching to christian audiences. Multitudes may be in some form addressed, but the labors and hopes of the missionary must rest principally on *individuals*, whom he is to take in every stage of unfitness; and prepare, both to understand and receive a religion, to which, not only is the heart opposed, but all the habits stand in direct opposition.

It is here—in preaching to the deaf who have ears, and the blind who have eyes; in delivering his message to those who slight it, and in seeing its power denied, after it has been received; it is in the obstinate unbelief of the great mass of idolaters, and the frequent apostacies among those who profess to believe; and not in his own personal privations, that the missionary will find his principal trials. It is not "hunger and thirst and nakedness," —it is the spiritual death around him, which makes him cry,—"Woe is me, for I dwell in Mesech." The soldier and the traveler often suffer more privations than the missionary—though not perhaps for life. The spirit of a man sustaineth his infirmity, but grace only can support a spirit, sinking under the disappointment of its fondest hopes. Grace *may* support him, but the missionary would do better to chasten his imagination in the outset. Let him learn not to dream of thousands of converts, but to be thankful for a few, and *pray* for more. Let him remember in the beginning, that he goes forth rather to *fight* than to shout the victory; to sow the seed, rather than to reap the harvest.

From American papers, lately received, we learn, as an article of *intelligence* concerning Hindoo idolatry, "that this mighty fabric of corruption is fast crumbling into ruin." (Christian Spectator, Vol. iv. p. 659.)

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Alas! Leviathan is not so tamed.—I doubt not that "Hindoo Idolatry is on the decline," but no isolated facts, especially if not well authenticated—as sometimes they are not—can lead to any such general conclusion concerning its speedy fall. A missionary, however, says, "from present appearances, we may conclude that, in fifty years, the Gospel will have been preached to every creature in Bengal." (Christian Spectator, Vol. iv. p. 552.) Great and glorious changes will, I trust, take place within fifty years, but, judging from "present appearances," it requires something more than the eye of faith, illumined by reason and the word of God, to see such a change as is here contemplated. Such views ought not to be given, but after the most careful examination; for, though intended to act as an encouragement, they do harm, when not correct, by leading with a false light those into the field, who might not otherwise come; and by blinding the church to the importance of *immensely increased exertions*, in a work that is scarcely yet begun.

As I have alluded to the state of missions in India, by way of correcting over-sanguine calculations, I ought, perhaps, on the other hand, to give a word of caution against disparaging the good that has been effected. *A great preparatory work* is going on. Vastly more good is done than meets the eye. There is a gradual loosening of the chains of caste, a gradually increasing spirit of inquiry, and here and there instances of forsaking idolatry, even where Christianity is not embraced. In Calcutta, as you are aware, a large number profess themselves Deists. In most particulars, however, they differ but little from their heathen countrymen. The introduction of schools, male and female; the circulation of the Scriptures and tracts; the personal labors of the missionaries, preaching publicly and from house to house, is certainly working *a great*

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change. But the operation of these causes, though in the end almost *sure*, is, of course, on such a vast population, very *slow*. Nothing but the *special* effusions of the Holy Spirit can make it otherwise. The number of missionaries is not adequate. At sixty-five stations in India, extending from Bombay to Ava, and from Ceylon to Delhi, there are about 125 missionaries, besides assistants and native laborers. But what are these among the 200,000,000 embraced on this circuit, or bordering upon it, even were they all active and efficient laborers? But about one fifth will be on the sick list; another fifth learning the languages, or preparing to return home, or in some way not actually in the work; and nearly two fifths more, employed principally in preaching to English congregations, teaching English schools, making books, superintending printing-presses, &c. How few, then, must be the remainder of those, who, with sufficient health, a tolerable knowledge of the native languages, and freedom from other calls, are able to go into the highways and hedges of Idolatry! They are even few, compared with the whole number of missionaries. It can, therefore, be no great matter of surprise, that marked and vast changes have not yet been effected. We may as well throw as many drops of water into the Dead Sea, in the expectation that all its waters will become pure; whereas the rains of heaven do not alter its nature. *Great good* has been done; but the church must increase its exertions a *hundred fold*, before it can calculate on the conversion of this part of the heathen world.

Accept, beloved brethren, this hasty scrawl as a token of christian love from your brother,

MIRON WINSLOW.

The following letter from the students in the Mission House at Paris, was written at the suggestion of the Rev.

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Jonas King; and was forwarded by him when he returned to this country in 1827.

Paris, June 8th, 1827.

Dear Brethren in Christ Jesus, our Saviour.

As Christians are members one of another, and all form but a single body under the direction and authority of one head, Jesus, our beloved Saviour, we venture to take the liberty of expressing in this letter, the lively desire we feel to commence an acquaintance with you, and the sweet satisfaction it would afford us, if you would maintain a correspondence with our Missionary Institution. You will understand us: it is the love of Christ, *our* Saviour and *your* Saviour, which inspires this desire; for no one, in whose heart this love has been kindled, can be indifferent with respect to any of the children of God. At the present day, it is acting powerfully upon the hearts of Christians, and is uniting them to each other more closely than they have ever yet been united. How many thanks do we owe to our heavenly Father, that he has implanted this love in our hearts! How especially precious should this goodness appear to us, when we call to mind the state of sin, of death, and of condemnation, in which we, not long since were; and the marvellous manner in which God has graciously delivered us from it by the power of his Spirit! What joy, what delight, what happiness can be compared to that which his gospel proffers! What consolation more sweet than that of feeling ourselves justified and saved by Him, who after having taken our sins upon himself, is seated on high at the right hand of God, to intercede for us, and who, connecting with the Omnipotence and Omniscience of his eternal Divinity, personal experience of the severe temptations which he endured in the days of his flesh, knows how to commiserate the infirmities of his children, and to succor

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them in all their distresses! But this was not enough. In addition to all these mercies, he has been pleased further to grant to *us* the privilege of being the ministers of his salvation, and the ambassadors of his peace. He has called you and us to be the publishers of good news and to proclaim it, not only in the country which gave us birth, but also in the remotest corners of the earth. He has caused us to enter upon a course of study which may fit us to fulfil this glorious destination. For this purpose, he bestows his blessing upon our labors; for this purpose, he has put it into our hearts, to be interested in each other's prosperity, notwithstanding the immense distance which separates us. The work we are prosecuting, is the same; we have a common aim, as we have all things in common with Him, and know that we shall one day, receive the same inheritance. We doubt not that he will bless you, and prosper your labors in the work which he has given you to do.—As for ourselves, we must say, that we have cause for gratitude. Our Institution which dates its foundation in 1823, is in a prosperous condition; although at present it numbers but six pupils. The Lord has given us an excellent director, in the person of Mr. Grand Pierre, originally from Neûchatel in Switzerland. He had preached the gospel for three years at Basle, when, last year, he was invited by the Committee at Paris, to come and occupy the important post, which had been a short time before, vacated by Mr. Galland, his predecessor. The resignation of the latter we deeply regretted, but his health would not permit him longer to perform the arduous duties which he had so faithfully discharged.

Under the tuition of Mr. Grand Pierre, we are at present studying the ancient languages and theology, and are exercising ourselves in composition. Our Committee assembles regularly every month, to examine into the religious interests of the Institution. Once a year, the members

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of the Missionary Society meet together, to hear the report of the Institution, and some of them deliver on that occasion, interesting discourses on the subject of missions. The report and discourses are published, and produce a happy effect upon our provinces. A religious revival is extending more and more; the importance of the cause in which we are engaged is appreciated in proportion as it is distinctly presented to view; and, on every side, Christians, hitherto unknown, are showing their benevolence by offerings which often surpass their means.

Our Missionary Society already reckons more than 30 Auxiliary Societies, established in various parts of France; and numerous associations have been formed which are no less useful, on account of the pecuniary aid which they afford us. The Protestant churches of this kingdom begin, at last, after long slumber, to emulate the zeal of sister churches in neighboring countries. They too, long to send forth into the field of the world, laborers who may reap the fruits of the first harvest of souls, in order that they may, one day, share in their joy when the second harvest shall be reaped by the angels. There they will be permitted to see the good grain which they have reaped by means of their children the missionaries; and this sight will add to their happiness throughout eternity. They must wait, however, two or three years, before they can consecrate to the Lord any messengers of peace; for the oldest of us date their admission into this institution, as late as 1825. We are eager to comply with their wishes; for we feel an ardent desire to enter into the Lord's vineyard, and to lead some perishing souls to the foot of the cross, where they may find safety and true happiness. We pray the author of all grace to accelerate our progress, as also to fit us thoroughly for the work to which he calls us. Give us an interest in your prayers, for the same end; and be assured that you shall not be

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forgotten in ours.—We are in daily expectation that our little number will be increased, for several young men have offered themselves to the Parisian Committee as future missionaries. God grant that they may soon be admitted and may attain the end at which they aim; for, although in all parts of the Protestant world, there are rising up numerous heralds of salvation, who will go and proclaim it through all the earth, they are yet but very few in number when compared with the immense multitude of Pagans who know not the gospel; and we may say with truth, even in our day, "the harvest is great, but the laborers are few." Let us therefore pray the Lord of the harvest, that he will send forth more laborers into his harvest.

Mr. King, the bearer of this letter, has spent some weeks in Paris, and has been blessed by many a soul. We cannot express to you how much we felicitate ourselves on having made his acquaintance, and we thank God for the great edification which this worthy servant of Christ has procured us. Our best wishes follow him on his return. Finally, dearly beloved brethren, I close my letter, with the hope that you will kindly receive these feeble lines, which at least are dictated by Christian love, and that you will be pleased to reciprocate our good wishes.

Our director, Mr. Grand Pierre, joins with us all in begging you to receive our fraternal salutations.

In behalf of all the students,

TENDIL.

Joint letter from Messrs. Bird, Goodell, and Smith.

Beyroot, Feb. 16, 1828.

Dear Brethren,

It is not unknown to you, that we "dwell even where Satan's seat is,"—"where the beast and the false prophet

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are,"—and where Jehovah casts abroad "the fierceness of his anger, wrath, and indignation, and trouble." We at times feel exceedingly the want of something, coming warm from the glowing bosoms of our Christian brethren at home, stirring up our minds to a remembrance of such directions and promises as the following;—"fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life."—Our hearts have indeed been encouraged with cheering evidence, that God has remembered us with favor; that he has "taken one of a city and two of a family," and is leading them to Zion; and that he "will count, when he writeth up the people, that this and that man were born" here. It is also to be recorded with the most devout gratitude, that these few, though previously of different religious names and forms, appear to have entirely forgotten those distinctions, of which they were formerly the boisterous supporters; and to be so joined in one spirit, as to "have fellowship one with another;" and that, though they were formerly such as Paul assures us cannot inherit the kingdom of heaven, yet they give increasing evidence from day to day, that they "are washed," that they "are sanctified," that they "are justified in the name of the Lord Jesus, and by the spirit of our God;" and that "truly their fellowship is with the Father and with his son Jesus Christ."

But with what strength of arm, the people have been held back by their ecclesiastics, aided by the civil power, from visiting us, and from reading the scriptures, is beyond description or conception. We felt assured, that the cord must break, or the arm that held it so firmly, grow weary. And it is a fact, that there has apparently been, for a few weeks, some remission, some diminution of intenseness. People have dared to speak to us, and been permitted to

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live with us. A few come to read the scriptures with us on the sabbath, and some one is present at prayers almost every evening; and the conversion of an individual would probably be talked of, and thought of, much less now than formerly. But we cannot reasonably expect to enjoy much quietness long at a time, in the empire of Satan. Other plots, deep, dark, and malignant, will doubtless be laid against us by "principalities, and powers, and spiritual wickedness in high places." There cannot but be the most perfect opposition between truth and error, between light and darkness, between Christ and anti-christ. It is to us a matter of surprise, that we have suffered no more, considering the power and malice that have been so formidably arrayed against us *personally*, together with the political disturbances of the country, which have affected us in common with all other Franks.

You will have learned from the public journals, much that has befallen us the past year—how some of us have been forced to flee from Turkish intolerance, and others before the face of a vindictive Patriarch,—how, on the one hand, the whole country has been in a state of wrath, distraction, and commotion, insomuch that we have been in a state of readiness to go to prison, or leave the country, at the shortest notice;—and how, on the other hand, we and our friends have been "accounted," by the ecclesiastical authorities, "as sheep for the slaughter;"—in short, how we have been visited by plague, and famine, and persecution, and tumult, and war. At every glance at the past, we cannot but exclaim in the language of the prophet;—"Surely it is of the Lord's mercies, that we are not consumed, because his compassions fail not."

How much we are yet to suffer for our humiliation—how far the wrath of princes and patriarchs will be permitted to rage, in order to show more clearly the power of divine truth—whether we are to labor on for years with

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or without success, or are to be banished from the country, or are to be called to our eternal rest,—is known only to Him who knows how to direct the tempest, to manage the rage of men and devils, and to carry forward his own work. Though the interests of his kingdom may require that *we* should be brought low, yet we are assured, that he will take care of his own cause. His dealings with his ancient people encourage us;—his promises encourage us;—the history of the church in all ages—the prayers on our behalf, which we doubt not are ascending from ten thousand hearts—the events of the present day,—all encourage us.

Dear brethren, "our hearts are enlarged," as we write to you. *All* of you are about to go forth as Christ's ambassadors to declare his message to a rebellious world; and *some* of you, we hope, will take part with us in this ministry in Syria, or with other missionaries in heathen lands. What if, in this work, you are "always to bear about in your body the dying of the Lord Jesus"—what if you are "always to be delivered unto death for Jesus' sake"—what if, like your great master, you are to be "despised and rejected of men," and are to have no place to lay your head—what if you are to be forced to "wander in deserts, and mountains, and dens, and caves of the earth; or to look out for hiding places among rocks, and thorns, and precipices, until the storms of persecution, raised by wicked men, be passed by;—yea, what if you are to be "stoned," to be "sawn asunder," or "slain by the sword," or meet death in any of the ten thousand horrid forms, which the enraged adversary can devise,—all will be sweet, if Christ be with you. You will be able to adopt the language of holy fortitude and triumph;—"We *glory* in tribulation"—we "*take pleasure* in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." And, while you are 'filling up that which

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is behind, of the afflictions of Christ in your flesh for his body's sake, which is the church,' you will not only *bear* your sufferings, but will *rejoice* in them. The Lord prepare you and us for that great and holy work unto which we are called, by granting an abundant measure of that spirit which he gave to the apostles and the primitive Christians!

Your brethren in the kingdom of our Lord,

ISAAC BIRD,
WILLIAM GOODELL,
ELI SMITH.

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PART IV.

DISSERTATIONS.

There are in the possession of the Society of Inquiry, eighteen volumes of manuscript dissertations which have at different times been read before the society. From these dissertations a few have been selected, which it is hoped will be read with interest. Many others of equal interest are necessarily excluded by want of room.

Arguments in favor of missions, drawn from the state of the American churches, and some recent events in divine Providence.

Read before the Society, April 23, 1811,
by JAMES RICHARDS,
late missionary to Ceylon.
Being the first dissertation which was read before the Society.

When we hear that more than half the human race are perishing for lack of knowledge, we are naturally led to inquire what can be done for their relief; and when we consider that he who died for their redemption left it in special charge to send them relief, it is plain that we cannot continue to slumber and be guiltless. But the question is asked, "why should our attention be called to the subject now?"

If we cast our eye over the American churches, and compare their situation with that of the poor heathen, we

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can have no doubt where our labors are most needed. But few of our churches are destitute of pastors. Ministers are so abundant in some parts of the country, that they can hardly find employ. Churches are so numerous that many of them are necessarily very small. Ministers are confined in their labors to a few hundreds, when they might preach to as many thousands.

The common objection to missions is, we have heathen enough at home. So far as this objection is well-founded, it should be regarded. If there *were* heathen enough in our own country to employ all the ministers who are coming upon the stage, then surely we might all stay at home. But such is far from being the case. In most parts of New England, there is about one minister to a thousand people; and where ministers are not so numerous, the defect is in a measure supplied by Bible, Tract, and Missionary societies. Whether we look to the northern, middle, or southern states, we find special efforts making to disseminate the truth. There are in the United States no less than thirty missionary societies, and half that number of bible societies. If these exertions are continued, and increase as they have done for the last few years, the time will soon come when none will be destitute of the gospel, who are able and willing to read it.

The recent establishment of a "Board of Commissioners for Foreign Missions," is an event which promises much good to the heathen. The circumstances which led to its establishment are such as to show that it was directed by the wisdom of God.—The establishment of this Institution is also an event in divine Providence of no small importance; and furnishes an argument for our engaging in the subject of missions. The eyes of Christians are turned to this place with anxious expectation. They hope that this Institution will prove a blessing to the churches. Enemies as well as friends are looking to see

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what will be the issue. If those who resort hither are not willing to go where duty calls; if they are unwilling to leave the populous towns of New England, for the new settlements of the west; and forego the pleasures of more refined society, to serve God in the wilderness; then surely the enemy will triumph.

Is not God evidently preparing the way for his people to fulfil his glorious designs? Who prospered the founders of this seminary when they were gathering their substance? Who preserved their vessels when conflicting with winds and waves? Who defended them from the hostile foe, and returned them safe to their owners, laden with the treasures of distant climes? And when their silver and gold were increased, who gave them hearts to employ it in the service of God? Surely, this is the Lord's work.

It is objected to missions that we have no money to spare. But the American churches are able to spend much for luxuries; and from the interest which many of the wealthy take in the subject of missions, we may conclude that there will be no want of support. Yes, when the rich bring their thousands, and the poor their mites; and those in the middle walks of life cast of their substance into the treasury of the Lord; then all that are willing to leave their native land to carry the glad tidings of salvation to the heathen, will undoubtedly find support.

He that *knoweth* to do good, and doeth it not, to him it is sin. We are under the same obligation to inquire *where* the Lord would have us labor, as we are to enter his vineyard.

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The establishment of mission schools among the Indians within the territory of the United States.

Read before the Society, August 15, 1815,
by CYRUS KINGSBURY,
Missionary to the Choctaw Indians.

[After stating several considerations to exhibit our obligations to exert ourselves for the moral improvement of the Indians, the writer urges the *universal* obligation of Christians, to send the gospel to the destitute.]

While our hearts are deeply affected by the story of those human sacrifices which stain the altars of India, let us not be deaf to the cry of blood in our own country. If human sacrifices are not *here* offered to appease the wrath of an imaginary god, yet they are made to gratify a no less blind and cruel superstition.

In some tribes, when a sickness prevails among them, they suppose it to be the effect of poison, which some evil persons among them have secretly given to those who are sick. Their prophets are immediately consulted; who, to maintain their popularity, or to gratify their revenge, do not fail to designate some, as the authors of this imaginary work of darkness. This oracular proscription, as might be expected, generally falls upon the Christian Indians, and is to them a sentence of death. The superstitious Indians immediately devote them to the hatchet or the stake.

About the year 1806, several respectable Christian Indians, belonging to tribes within the state of Ohio, were in this way sacrificed. In June, 1809, Mr. George Anderson, teacher of the Indian school at Sandusky, thus writes;—"Last week the Senecas of the town above us, (about ten miles up the Sandusky river) killed one of their nation, whom they had superstitiously suspected of making

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many of them sick in past years. They told him, that if he would confess his sin they would pardon him.—He replied, their pardon was worth nothing, and could do him no good; that none but God could pardon sin. But they would not believe him, and two or three held him, while the rest cut him in pieces with their hatchets." Panoplist, 1810, p. 186.

To dispel this moral darkness and cruel superstition, requires only the light of the gospel. And in what way can this be so effectually communicated, as by sending missionaries to establish schools among them, where the minds of children and youth would be early impressed with correct religious and moral instruction, and where they would be gradually formed to habits of sober industry? In these schools they would acquire a knowledge of the English language, which would at once place in their hands, not only the Bible, but other valuable books. The industrious habits which they would acquire, would also be of vast importance to their religious improvement. Indeed the effect of religious instruction upon the Indians, must be greatly counteracted, while they are obliged to rove from place to place, in search of the necessaries of life. The observations of Mr. Brainerd on this point are worthy of particular notice. "I daily discover," says he "more and more of what importance it is to the religious interests of the Indians, that they become industrious, acquainted with the affairs of husbandry, and able, in a good measure, to raise the necessaries of life themselves; for their present mode of living greatly exposes them to temptations of various kinds."

It appears proper in this place to notice some of the objections, which are made to exertions generally, for the improvement of the Indians.

I. It is objected, that the attachment of the Indians to their present religion and mode of life is so strong, that no

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means can overcome it, so far as to produce a lasting change; that all the the exertions hitherto made, have accomplished but very little, and that we have no reason to expect future exertions will be attended with better success.

The first part of this objection, viz. 'That the attachment of the Indians to their present religion and mode of life is so strong, that no means can overcome it,' is substantially the same with that, which has so often and so strenuously been urged, during the late discussion in Parliament, against the introduction of Christianity into India; and the able and satisfactory manner in which it has been refuted, with respect to the heathen in India, precludes the necessity of a formal consideration of it with respect to the heathen of this country. We have precisely the same proof against the objection in the latter case, as in the former.

The other part of the objection, which is, "That very little success has attended the efforts heretofore made, for the improvement of the Indians, and that we have no reason to expect better success in future," demands a more particular consideration. I have, however, no doubt but an examination of facts, will convince us, that the success which has attended past exertions, both as it respects the spiritual and temporal interests of the Indians, has been much greater than is generally supposed.

That they have been highly beneficial to the *temporal interests* of the Indians, we have the testimony of competent and respectable witnesses. Several gentlemen who have been in a situation to know the true state of the Indians, and to observe their progress towards civilization, have furnished us with evidence on this subject which is highly satisfactory. Among these we may mention Sir William Johnson, the present Post Master General, and Charles Thompson, Esq., late Secretary to Congress, men

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who have been forward to patronize the labors of missionaries, and who have borne generous and decided testimony to their utility.

With regard to the tendency which these labors have had to promote the *spiritual interests* of the Indians, we have evidence still more satisfactory.

The precise number, who have been converted to Christianity, and who have lived and died in the faith of the gospel, cannot be ascertained. We have data, however, which warrant us to say, that it has been very considerable. The labors of the Mayhews, of Elliot, of Brainerd, of Wheelock, and of many others, particularly of the Moravians, have been greatly blessed; and thousands are now rejoicing in heaven and praising God, who put it into the hearts of these his servants to preach the gospel to the poor Indians. Under the instruction of the Mayhews on Martha's Vineyard, 282, including eight priests, made a public profession of the Christian religion, within the space of six years; being nearly double the number, that were baptized by all the Baptist missionaries in India, during the space of thirteen years. And within five months after Mr. Brainerd began to preach to the Indians at Crosweeksung, he baptized 26 adults, which is equal to the number of natives baptized by the Baptist missionaries during the first ten years of their mission. The writer hopes no one will suspect that he is disposed to undervalue the labors of those excellent men, who have done so much to spread the gospel among the millions of India. He believes, they have been the honored instruments of laying the foundation for extending the Redeemer's cause in those benighted regions. His only object, by the preceding comparison, was to show, that so far as *immediate* success is hoped for, the prospect is at least as favorable with the Indians, as with the Hindoos; and that the ob-

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jection, that missions among the Indians have hitherto been attended with little success, is unfounded.

When we consider that the missions which have been carried on among the Indians, have been the temporary efforts of a few individuals, without the aid of adequate funds, and in many instances, in the face of powerful opposition, we find much occasion to admire the power of that grace which has crowned their labors with so much success. Nor ought it to be forgotten that a profession of the Christian religion here, as in India, has frequently exposed the Indians to great trials, and sometimes to persecution and death. These sufferings they have generally borne with Christian fortitude and resignation, have proved firm in their attachment to the missionaries, and by their lives and death have honored the Christian character. Let us no longer hear it said, that the preaching of the gospel can produce no change in the belief and practice of the Indians.

II. It is further objected, that if missions and schools were established among the Indians, and proved successful, yet they would not accomplish anything very important, since the Indians are rapidly diminishing in numbers, and must in a few years become extinct.

To this it may be answered, in the first place, that it is by no means certain, that the Indians of North America are a race of beings, *so diverse* from all others of the human family, that they cannot yield to the habits of civilized life. Although their numbers have greatly diminished since their connection with Europeans, yet it would be unwarrantable to suppose, that this resulted from their approximation towards civilization. So far as they have suffered from a want of the necessaries of life, an acquaintance with the arts of civilized life, is their only source of relief. Perhaps it may yet be proved, that a proper course of discipline begun in childhood and pursued judiciously,

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may not only overcome their savage habits and promote their present comfort, but be the means of preserving them from utter extermination.*

But, admitting the objection to be true in its fullest extent, although it might damp the ardor of the politician whose object it was to lay the foundation of an empire, it would present no discouragement to the philanthropist and the Christian. Admit that in a few years these tribes of savages will become extinct; is it of no importance whether they have a supply of necessary food, or are left to die with hunger? Is it of no importance whether they have clothes and habitations to shelter them, or are left to perish with cold? Admit that their whole race is destined to pass in a few years through the dark valley of the shadow of death; shall we leave them to make this dreary passage without one ray of light or hope? Or shall we illumine their way by the cheering light of the gospel; and in that hour, when all earthly comforts fail, direct their despairing souls to that better world, "where the wicked cease from troubling and the weary are at rest?" The circumstance, therefore, that the Indians are rapidly diminishing, is an additional motive with the Christian missionary, to lose no time in declaring to them that gospel which "brings life and immortality to light."

III. Another objection to exertions for the improvement of the Indians, is the present war. It is urged that this precludes all hope of doing anything among them at present by way of missions. And it must be acknowledged that this is the most formidable obstacle to their instruction and civilization. Many tribes have become hostile to the United States, and the situation of others is too much exposed, or their friendship is too doubtful, to admit of

* It is a fact acknowledged by the Indians themselves, that those tribes which received the gospel and became civilised, have continued to the present day; while those which rejected it, and adhered to their savage habits, have become extinct. See Panoplist, vol. i. p. 271.

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missions among them at present. This does, indeed, cut off all hope of benefiting those who reside in the northern parts of the United States. How long this state of things will continue, is known only to Him whose infinite wisdom orders all things well. But if it should continue for years, there will be no occasion to delay our efforts, for want of a proper field to employ them. There are more than 30,000 Indians in the southwestern parts of the United States, whose friendship, so far as we know, remains undiminished. These include the Cherokee, Chickasaw, and Choctaw tribes. They have long been friendly to the United States, and are desirous of having schools established among them. And perhaps on the whole, they afford a more favorable prospect for the establishment of missions, or mission schools, than has been presented since the settlement of this country.

We have now attended to some of those considerations which show the importance of enlightening and civilizing the natives of this country. In doing this, we have taken a partial view of their necessities, and of our obligations to make exertions for their relief. We have also considered some of the objections which are urged against these exertions. And although the view which has been given of the subject, has been very imperfect, yet it may assist us in forming some general idea of its real importance.

Notwithstanding the prospect is on the whole favorable, yet there are some considerations, it must be admitted, which cast a gloom over our fondest hopes. But these should not discourage those who trust in the Lord for success. That gospel which has so often triumphed over the infidelity of the Jew, the rudeness of the Barbarian, and the superstition of the Hindoo, will be no less powerful in subduing the superstition and barbarism of the natives of this country.

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Let us then for one moment consider the part we have to act relative to this subject. Shall I say too much, when I say that *we* have it in our power to relieve, in a great measure, their distresses, by furnishing them with the instruction they so much need? Yes, my brethren, although we are a little band, with only our hearts and our hands to engage in this great work, yet we may do much to accomplish it. If we do not feel it to be our duty to engage in it personally, yet by interesting others, and by turning the attention of the public generally to the subject, we may be instrumental of establishing one or more schools, in each of the principal tribes. This number, established on the Lancasterian plan, would be sufficient to educate the larger part of the Indian children and youth in our country; and many of us might live to witness a change in the circumstances of these now unhappy beings, equally favorable to the cause of humanity and religion. Let us then give this too long neglected subject, that share of our attention which its importance demands; and while the Indians are imploring our assistance, may we not indulge the hope, that they will not implore in vain.

The peculiar consolations of a Missionary.
Read before the Society, July 2nd, 1816,
by LEVI PARSONS,
late missionary to Palestine.

It is a truth, clearly inculcated in Scripture, that he who soweth sparingly, shall reap also sparingly; and he

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who soweth bountifully, shall reap also bountifully. This principle, which is essential to the kingdom of Christ, lays a foundation for the peculiar consolations of a missionary. He bestows bountifully, for he bestows all. Parents, friends, riches, honor, refined society, are not dearer to him than Christ. At the divine command, "follow me," every opposing interest is cheerfully resigned, and what things were gain, he now considers as loss, that he may win Christ, and be found in him at last. But amid the trials and dangers of his employment, amid frequent and severe discouragements, he may rejoice in hope, take pleasure in infirmities, in reproaches, in necessities, in persecutions. He may derive the most substantial enjoyment from the nature of his work, as connected immediately with the glory of God, and the interests of Zion; from the special promises of the divine presence and protection; from the prayers of the whole christian world; from the prospect of success; and from the rich reward reserved for him in heaven.

I. From the nature of his employment, as connected immediately with the glory of God, and the interests of Zion.

A few remarks here upon the life and character of St. Paul, may not be deemed altogether inappropriate. St. Paul, as the chosen apostle of Christ to the Gentiles, may properly be considered as the first missionary to the heathen. His life combined in an eminent degree, the discouragements, the dangers, the afflictions, the hopes, and consolations, of all who succeeded him. Abundant in labors, in stripes above measure, in prisons frequent, in deaths oft, in weariness, and painfulness, in watchings often, in hunger and thirst, in cold and nakedness; yet with the assurance that the grace of Christ was sufficient for him, he could most gladly glory in his infirmities, that the power of Christ might rest upon him. "For when I am weak then am I strong." This view of Christ,

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which animated his hopes, strengthened his faith, and comforted his soul, was by no means peculiar to the Apostle. All, devoted to a similar employment, are partakers of similar hopes and pleasures, and are entitled to the same divine reward. The grace of Christ that was sufficient to support and comfort him, is sufficient to support and comfort all, and the promise which he received, extends to all in similar circumstances, to the end of the world. Assured of the all-sufficiency of his Redeemer, the Apostle glories no longer in his pharisaic and superstitious zeal, in the accomplishment of his person, or the pre-eminence of his literary acquirements, but in the cross of Christ.—He thinks no more, but on gospel truths, he hears, he breathes nothing, but the gospel of his Lord. Influenced by a spirit of benevolence, and inspired by the breathings of the Holy Ghost, neither the prejudices of flesh and blood, neither respect of man, nor fear of death, could withstand him in his course. He moves on with serenity and joy, in a path thick sown with reproaches and pain: He despises the maxims of the world, its hatred as well as its favor, its joys, its sorrows, its meanness and its pomp. Though the universe arm itself against him; though hell open its abyss; though afflictions assail him on every side, he stands immoveable in every storm, looking with faith to his Saviour, and rejoicing that his grace is sufficient for him.

Every true missionary has a similar spirit.—With an unconquerable ardor for his employment, he is prepared for its hardships, its dangers, and its reproaches. Fired with a love for the perishing heathen, he turns away from all the delights of civilized life, and like a faithful soldier, resolves to die in his Master's service. From this resolution he never wavers. Difficulties new and unexpected arise, fair prospects are obscured, sanguine expectations cut off, yet his hope never yields to despondency, nor his

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courage to cowardice. Keeping his eye upon the glory of God and the worth of souls, his sacrifices, his trials, even his own life, dwindle into insignificance. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

With such a disposition, it is impossible to be unhappy. Are they distressed on every side? they are not cast down. Are they persecuted? they are not forsaken. Are they bound in irons? like Paul and Silas, they sing praises to God in their prisons. Are they called to seal their faith with their lives? they welcome the stake, the gibbet, or the dungeon, which admits them to the embraces of their Saviour. Supported by such a hope, the pious Brainerd, when destitute of even the comforts of life observes, "It is impossible to describe the sweet peace of conscience, and tenderness of soul I enjoyed. It appeared just and right that I should be destitute of house and home, which I rejoiced to see others of God's people enjoy. I saw so much of the excellence of Christ's kingdom, and the infinite desirableness of its advancement in the world, that it swallowed up every other thought, and made me willing, yea, even rejoice to be a pilgrim or a hermit in the wilderness to my dying moment, if I might thereby promote the blessed interests of the great Redeemer. Here I am, Lord, send me, send me to the ends of the earth—send me to the rough, the savage pagans of the wilderness—send me from all that is called comfort on earth—send me even to death itself, if it be but in thy service, and to promote thy kingdom. Compared with the value and preciousness of an enlargement of Christ's cause, all earthly pleasures and comforts vanish like the stars before the rising sun."

The employment of a missionary is admirably calculated to cherish those feelings upon which the happiness of every Christian depends. The grand object of his

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ministry is kept distinctly in view. His trials and sufferings open to him more and more the mysteries of salvation, and impress divine truth on his mind. They make him rely more exclusively upon the divine assistance in the discharge of duty, strip the world of its delusive glittering, and render him familiar with death, and with his God. The miserable objects of superstition and wretchedness around him, call forth every feeling of sympathy and benevolence. He labors to set them at liberty from a tyranny the most galling and degrading, and which will retain its baneful influence over the precious souls of its victims, when this transitory scene shall have passed away.

The missionary has other advantages peculiar to his employment, which must afford continual consolation. He is removed from metaphysical and speculative disquisitions, from political and party contentions, from the fruitless debates of the literary world—evils which at the present day, lamentably prevail, and destroy both the happiness and usefulness of many of the most promising ministers. These evils, the missionary escapes. His work is with the hearts of sinners. He contends with principalities, with the powers of darkness, with the deep-rooted prejudices of nations and of individuals. Christ and his cross are the subjects of all his preaching, conversation and prayers. He directs perishing souls to the Lamb of God who taketh away the sins of the world. He dwells much upon the sufferings of Calvary, and the glories of heaven. He directs the converted heathen in the path of the gospel, and nourishes him with the bread of life, till he arrives to a perfect one in Christ Jesus. The truths which he inculcates are such as are calculated to give a spirit of devotion, to inspire ardent desires for the glory of God, and for the interests of his kingdom. They are such as kindle a

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flame of love in the hearts of all the saints, and will excite in heaven, songs of everlasting joy.

In direct confirmation of these remarks, we might refer to the testimony of missionaries themselves. "Let your preaching (says one of them) be very simple. Exalt the Lamb of God. Tell of his incarnation, miracles, sufferings, death, resurrection and ascension. Never be tired of preaching Jesus. The subject can never be old to you, and to the heathen it is good news from a far country. It is love alone which can dissolve the chains of the east. It is the love of Christ in dying for sinners, that has done whatever has already been done, in the conversion of the Hindoos. And there is no hope in a ministry that shall not be like the Great Head of the Church, whose love was stronger than death." It was while the Moravian missionaries were describing the agonies and death of Christ, his love for sinners, his continual intercessions for his enemies, that the frozen hearts of the Greenlanders melted into repentance. It was the love of the Saviour which brought tears of joy from the eyes of the stupid Hottentots, which humbled the pride of the learned Brahmin, and which overcame the prejudices of the heathen world. Missionaries, whose theme of preaching and conversation is so pleasing, must have peculiar consolations. A similar method of instruction was adopted by the missionaries in Africa. "When we first entered upon our work," say they, "we labored to convince our hearers by arguments addressed to the understanding, but our endeavors in this way had little success. They continually raised objections and difficulties. We then resorted to another method. We insisted chiefly on the dying love of Christ, in the most simple and affectionate manner. We represented him as the all-sufficient friend of lost and helpless sinners; tenderly inviting them to come to him, that they might be saved, and intreating them to give the

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fair trial of experience to our doctrine by praying to Jesus. Since we adopted this method, the Lord has been pleased to make the word effectual to many souls. From time to time, our hearers, who were before impenetrable, came to us, and with tears in their eyes, declared that they perceived more and more the truth and excellence of the gospel."

The extent of a missionary's usefulness, is another source of peculiar consolation. The intelligence which he communicates, is spread before the whole christian world. The conversions of Sabat and Abdallah, related by Dr. Buchanan, awoke the church from the slumbers of stupidity, and raised the desponding hopes of many of the people of God. This sermon was preached to christendom, and the good it has effected, surpasses all calculation. The information communicated by missionaries is generally of the most interesting nature. It excites the attention of all the friends of Zion, promotes a spirit of devotion, and stimulates to a life of activity and faithfulness. This fact may be strikingly illustrated, by adverting to the reports of Vanderkemp, Morrison and Carey, which are read with enthusiastic zeal. They have led many ministers to greater activity in the discharge of parochial duties—many Christians to contribute more liberally of their substance for the support of domestic and foreign missions —many to devote themselves to the same important work. A missionary may not see the immediate fruits of his labors for the heathen, yet while he sustains a relation to the church so interesting and important, he cannot be discouraged.

II. A missionary has a special promise of the divine presence and protection.

Our blessed Saviour, before his ascension to his Father, left with his disciples this cheering promise:—"Lo I am with you alway, even unto the end of the world." Christ

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was with them, not as a transient visitor—not only in their prosperous days, but always—in every place, and in every trial, to the end of life. He sent them forth as sheep among wolves, to be persecuted and destroyed. Yet these words—"Lo I am with you alway," inspired them with courage, with zeal, and patience. They could endure all things, through Christ strengthening them. Every one, that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name sake, shall receive an hundred fold, and shall inherit eternal life. I will never leave thee nor forsake thee. This is the best word, says a late writer, which a missionary can take for his companion, when he is setting out upon a long voyage. He will have many anxious, discouraging doubts. He quits his native land to go among strangers, to encounter great difficulties, and perhaps death. His sorrowing friends bid him farewell, with tears, expecting never to see him again. But his best friend leaves him not. He carries him safely over the trackless deep, to the place of his destination, and communicates to him every needful blessing. "When thou passest through the fire I will be with thee, and through the waters they shall not overflow thee. Fear not, I am with thee, be not dismayed, for I am thy God. I will strengthen thee, yea, I will lift thee up."—With these promises, the disciples rejoiced in hope, and were patient in tribulation—the primitive Christians took joyfully the spoiling of their goods—martyrs welcomed the stake, the gibbet, or the dungeon—missionaries parted with parents, brothers, sisters, country, and society, and cheerfully devoted themselves to dangers, poverty, and distress; willing to endure perils by water, perils of robbers, perils by the heathen, perils in the wilderness. Here is consolation the most substantial and durable. Jesus is the missionary's friend. He is his protector in danger, his supporter

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in affliction, and his comforter in death. The eternal God is his refuge, and underneath him are everlasting arms. Who, that knows the worth of a Saviour's smile, and the joys which he communicates to the soul, would not part with all, for such a friend? Who would not be flung into the fiery furnace for the privilege of walking with Jesus? Who would not look with holy indignation upon the man who dares not follow where his Saviour leads? What though the way he marks out, be through dangers and distress—through persecutions, reproaches, and death? What though he require us to forsake father and mother, house and land, for the sultry climate of India, or for the inhospitable regions of Africa, or for the still more savage regions of Western America? is not that promise sufficient,—"Lo I am with you alway, even to the end of the world?" Can a missionary, supported by such promises, and protected by such a friend, yield to discouragements? Can he be unhappy while his Saviour lives? As well, I had almost said, might the redeemed be unhappy in heaven, while beholding the unveiled glory of the Lamb.

III. A missionary has a promise of success.

The disciples were repeatedly assured of the success which would accompany their exertions, and of the final glory of the Redeemer's kingdom. They were assured that no purpose formed against them should prosper; that the weapons of their warfare, though simple, should be powerful, through God, to the pulling down of strong holds; that Gentiles should come to the light, and kings to the brightness of his rising. Did the subject assigned me admit, I might produce abundant evidence of the fulfilment of these promises. The seventy whom our Lord sent out to preach the gospel, soon returned, rejoicing that even the devils were subject to them through his name. And it might be shown how the doctrines of the cross, accompanied by the energies of the Holy Spirit, prevailed

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over the prejudices of idolaters, the learning of philosophers, the eloquence of orators, and the influence of emperors—how that within two centuries, the worshippers of Jesus filled the cities, islands, castles, councils, and armies of the Roman empire—how that, in every succeeding age, missionaries have overcome the most subtle devices of Satan, subdued the bitterest opposition, conquered the strongest prejudices, and the most powerful corruptions of the human heart. At present, this subject cannot be examined. It is sufficient for our purpose, to know the fact. Had the church been unsuccessful in every attempt to propagate the religion of Jesus, the office of a missionary would be comparatively painful. But, with the promises of the Saviour in view, accompanied with such striking evidence of their fulfilment, the faintest heart must take encouragement, and the most timorous soul be inspired with zeal and fortitude. Brainerd and Elliot in the west, Swartz and Carey in the east, Vanderkemp and Read in the south, and David and Stach in the north, afford us convincing evidence, that the gospel of Jesus converts ferocity into mildness, stupidity into tenderness, and hatred into love. It is the power of God to the salvation of the heathen. "Though secluded from the society of the good," says Mr. Chamberlain, "and exposed to the insults of the heathen, with a heavy weight of affliction upon me, I am fully satisfied with my situation, nor would I change it for the greatest emperor in the world; nay, I sometimes think, not even for that of an angel in heaven. O, what a prospect!—A preacher of the gospel, not to hundreds, nor to thousands, but to myriads of immortal souls, now covered with the grossest darkness. I may not live to see the work of conversion greatly prosper in this place, but I am firmly persuaded that it will prosper; and to be able only to begin a work which shall finally succeed, and issue in the conversion of an innumerable

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multitude of souls, fills me with inexpressible joy." Supported by such a belief, the missionary anticipates the day when pagan darkness shall flee before the light of the gospel; when heathen music shall give way to the songs of Zion; when children of every land shall lisp the name of Jesus, and old men join the chorus, "Glory to God in the highest." He rests assured that he is not laboring in a cause which may yet fail, and cover him with shame and confusion, but in a kingdom destined to embrace the world. His exertions, and prayers, and sufferings are not in vain. In some important, although perhaps, secret way, they will contribute to the furtherance of the Gospel. The precious seed may long lie buried in the earth, yet it will eventually produce the fruits of righteousness and peace. "He goeth forth, weeping, bearing precious seed, but he shall doubtless come again with rejoicing, bringing his sheaves with him."

IV. A missionary has the prayers of the whole christian world.

The Apostle Paul, in his epistles to the churches, labors incessantly to promote a spirit of prayer, by presenting the most powerful motives to a strict and impartial performance of the duty. "Strive with me in your prayers to God for me." Again, remembering their faithfulness in prayer, he is confident of success,—"I trust, through your prayers, I shall be given to you." All Christians are ready to acknowledge the efficacy of humble and fervent prayer. In affliction, mourning, and distress, it is a peculiar consolation, that they are not forgotten by those who have an interest at the throne of grace. And in seasons of spiritual declension, or of public calamities, the more general a spirit of prayer, the greater encouragement to hope for deliverance. For a spirit of prayer always portends good. This always has been, but never more so than at present, a source of peculiar consolation to the

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society of the redeemed, and to all the pleasures of heaven. The Saviour approves of his services, acquits him of guilt, and receives him to his presence: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." This is the man, who, in the estimation of many Christians, was presumptuous and enthusiastic; and, in the estimation of the world, was poor and comfortless; who devoted himself to a life of self-denial, of infamy, and reproach; he now walks with Christ in white, for he is worthy.

Farewell Address to the Society of Inquiry,
by LEVI PARSONS,
delivered September 23, 1817.

[After taking a general survey of the moral condition of our race, Mr. Parsons thus proceeds:]

Is this the deplorable state of our world? This the mournful condition of the church? Eighteen hundred years have elapsed since our Saviour bid his disciples preach the gospel to every creature, and yet a world lying in wickedness! Shall we sit down discouraged and despair of success? It is the bold decision of the infidel, it is rebellion against heaven—practical denial of the government of God. Let us then give up our Bibles, our privileges, and our hopes of glory, and take refuge in the insensibility and hardness of the atheist! The world will be reformed, or our Bible is a fable, and our hope a delusion. Convince me that the heathen will not be converted, and

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I will be an atheist. But we are not left in such a dilemma. We may look to heaven with the full assurance of faith, and hear our heavenly Father say, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." Were there but one pious family in the world, it would be madness to despond. After all God has done, is doing, and has promised to do, after all that martyrs have suffered at the stake, after all the prayers which have been offered up, shall we retire from the field, and leave the enemy to triumph? Even with a fair prospect of the promised land, shall we retire into the wildernsss, and perish? No, brethren, our duty is plain; we have every encouragement for perseverance. God is on our side, we need not fear. Every Christian must come forward with the inquiry—"Lord, what wilt thou have me to do."

In an examination of the question relative to personal duty, it is indispensable that we be entirely devoted to God. True religion implies a disposition to forsake father and mother, friends and country, for Christ. Every truly devoted Christian will inquire, not where he can enjoy the most ease, escape the most trouble, obtain the most wealth or honor, but where he can most successfully labor in the cause of Christ, and promote the salvation of men. He lifts his eyes to heaven and says, "Lord send me; send me to the ends of the earth; send me far from parents, friends, country; to the wilderness, to prison, or to death, if it be for thy glory, and for the promotion of thy kingdom. If duty bid me suffer at the stake, I will go there without a trembling emotion; if I am to be separated from every earthly enjoyment, I will rejoice that I am counted worthy to suffer for Christ." Such, in an eminent degree, must be our feelings, brethren, in this inquiry. With the world under our feet, and with our eyes fixed on the cross, we must determine to count all things as loss, for the excellency of the knowledge of Christ,

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But all make these assertions; none are willing to say that they have not given all to Christ; and yet many are unwilling to be entirely devoted to his service. But let us bring these professions to the test. Are they accompanied with an ardent attachment to the souls of the heathen; with fervent prayer to be directed in duty? if not, they are unmeaning words.

A decision must be obtained in view of the whole work. Were the United States the only field to be occupied, my duty and my decision in regard to it, might differ essentially from my present duty and decision. Blot out from our account, Mahommedans, Jews, and Pagans, and my duty then, might not be my duty now. While I examine the waste places of Zion in our own land, my inquiries are to extend to the heathen. I am to inquire with respect to the number of the heathen, the prospect of success, the effect which a mission to them would produce upon our own churches, and the good which would result to the cause of Christ fifty years hence, and then decide as to the field for personal exertion. A decision obtained after this examination, will be safe, and produce a tranquil conviction of duty.

A decision once obtained must not be relinquished. There is a suitable time for deliberation, and a suitable time for action. The period of the former must usually be short, and the result decisive, and then the latter will be persevering and probably successful. If we enter the field with a firm conviction of duty obtained after a devout examination, our work and our trials will be pleasant. And if we in our spiritual moments, obtain evidence of duty, are we to question this evidence in seasons of despondency? If we examine a mathematical proposition, and pronounce it correct, are we, when the proof has escaped us, to question this decision? If after an examination of the moral state of the world, we think it our duty to be missionaries,

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shall we give up this object when our minds are less exercised upon the subject of the Redeemer's kingdom? Then let us give up the expectation of obtaining a decision, and depend upon momentary impulses of the mind. The state of the heathen next year, may be very different from their present state. Are we then to change with every change in the world, to vibrate between opposite opinions till the period of usefulness is past? I hesitate not to say, that a decision to be a missionary, obtained in the manner prescribed, cannot be relinquished, except when there are special interpositions of providence, without infinite hazard both to usefulness and happiness.

I cannot speak upon this subject with indifference. And as I value the happiness and usefulness of my brethren, I would hope that no one will leave this Seminary without a firm and tranquil conviction of duty. Will any one excuse himself from this examination upon the supposition that he is not qualified for a missionary? Admit that some are not qualified for a missionary life, would a particular knowledge of the condition of the heathen be useless? So far from this, it inspires the soul with courage, gives energy to every exertion, and is the most probable way to usefulness and peace.

But who has assured us we are not qualified for missionaries? Are we qualified for ministers? Then we are in some sense qualified for missionaries. Are we willing to suffer for Christ in America? We should be willing to suffer for him in India. If we love souls in our own land, and are disposed to forsake all for them, we should cheerfully make the same sacrifice in any other land. The qualifications for a missionary, are, love for souls, devotedness to God, and an education, to explain and enforce divine truth. If we are destitute of these, we ought to relinquish the ministry. Will any one say, the situation of my friends renders it impracticable to undertake a mission? Without

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stopping to examine this objection, I have only to say, go and learn what this meaneth; "Whosoever he be who forsaketh not all that he hath, he cannot be my disciple."

Will feeble health be an excuse for neglecting this subject? Some men of the most feeble health have accomplished most in the cause of Christ. Knox, the reformer, never had confirmed health, yet he did more for the church, than all Scotland besides. Baxter, Brainerd, and Whitefield, were feeble, yet in the midst of weakness, they were made strong. Better, my brethren, wear out and die within three years, than live forty in slothfulness.

Now after an examination of the moral state of the world, and of your obligations to the church and to the heathen, permit me to make the inquiry, what decision have you formed? Millions of heathen starving for the bread of life, wait for a reply; thousands of desponding Christians in our own land, wait for a reply. Angels and the spirits of just men made perfect, wait for a reply. The Holy Trinity engaged in the work of redemption, waits for a reply. Have you decided to labor at home? Will you not go forth with the spirit of Him "who went about doing good?" Go, build up the waste places of Zion, circulate the Holy Scriptures, communicate religious instruction, and call into action, the slumbering energies of the church.

Are others hesitating?

Rest assured, beloved brethren, that with a humble reliance upon God, your duty will be made exceedingly plain. Look to Christ for direction, and he will never leave you. By secret prayer, and devout attention to the subject of missions, you will obtain a conviction of duty which will impart permanent happiness.

Others have determined by divine assistance to preach to the Gentiles the unsearchable riches of Christ. Follow in the steps of him who was the great Apostle of the Gentiles, endure hardness as good soldiers of Jesus, go

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forward with the meekness, fortitude and boldness of Brainerd, Swartz, and Vanderkemp; and let this be your motto, "I can do all things through Christ, who strengtheneth me."

We part now, brethren, to suffer a little while; and then, God willing, to obtain a rich and eternal reward. We launch forth upon the boisterous ocean of life, but we shall safely enter the haven of rest.

Brethren, pray for us; pray for us individually; pray for us in our different stations, connections, and employments. And while we remember Zion, we will remember you, with whom we have taken sweet counsel, and walked to the house of God in company. When far separated, we will remember that we have the same Saviour, are fellow laborers in the same cause, and are destined to the same eternal rest.

Am I to see my brethren no more! O yes, we meet again in the paradise of God. We will sit down at the marriage supper of the Lamb, and review, with enraptured hearts, the afflictions we have endured, the difficulties encountered, the dangers braved, the victories won.

I need not say Farewell, we meet so soon. We meet in the streets of the New Jerusalem, purified from sin, clothed with immortal and glorious bodies, and united in bonds of holy and everlasting love.

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The character of the Jews.
Extracted from a dissertation read before the Society, January 22, 1822, by ELNATHAN GRIDLEY, late missionary to Palestine.

The Jews remain a distinct people. Other nations of ancient days, now live but in name. The Babylonians, the Assyrians, the Romans, the Goths and the Vandals, have long since mingled with other nations, and their descendants are known by other names. But here, a nation has survived its political existence for eighteen centuries. Even dispersion cannot blot it out. Those rites and ceremonies, with which are associated, their ancient glory, their expected greatness, and their eternal hopes; rites, too dear to be relinquished, too burdensome to be adopted by other nations, constitute the brazen wall by which this nation has long been encircled. The precepts of their religion, discouraging all attempts to gain proselytes, and forbidding intermarriage with other nations, preserve them a distinct people. The contempt with which all other people regard them, ensures obedience to these precepts. If Judaism be not the separating wall, why, with its loss, is the very name of Jew forgotten? Where they have long been deprived of their law, a few rites only point out their origin; as soon as these are relinquished, they are no longer recognized as Jews. Multitudes from age to age, embrace the religion of Mahomet, and are heard of no more.

Their education. This consists chiefly in learning to read a language, of which few know any thing more than the pronunciation. Their advantages are limited; prejudice having generally excluded them from public

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chools. Parents, too, apprehending that education interferes with religion, have been guilty of criminal neglect. Female education is hardly known. It is unnecessary to add, that as a people, they are in extreme ignorance. To a great extent, even in Christian countries, they attribute diseases to malignant spirits, and apply to exorcists to expel the demon by incantations. Their most learned Rabbins regard the study of languages, history and the sciences, as hurtful. They accordingly prescribe and pursue a course, which is but poorly calculated to enlighten and liberalize the mind. The Talmud, consisting of fourteen ponderous folio volumes, engrosses all their powers, from early childhood, till family duties and the duties of the synagogue, call them away. After all this preparation, they are, for the most part, deplorably ignorant of that law which they attempt to expound.

Their manner of life. Averse to labor, the rich engage in commerce, banking, or loaning money:—the poor in retailing trifling articles, dealing in old clothes, and not unfrequently, in beggary or theft. Nor will honest gain satisfy their excessive desires, save where it best subserves their selfish ends. Few indeed are honest from principle. To over-reach and defraud, they regard as meritorious; and by these arts of circumvention, they incur universal hatred. It is not fate, it is their detestable arts, which doom them to perpetual persecution. Their choice of countries exhibits clearly their excessive love of gold. Why do they forsake free commercial countries, where the people are enterprizing? Because they cannot engross the trade, and secure unlawful gains. They choose the country whose energies the feudal system has paralyzed, or Mahommedan regions where all are given up to sensuality and sloth. Whence that attachment to Spain, so strong that nothing but sanguinary laws could prevent her being overrun? The gold of the country, and the want of energy

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in her sons, give the answer. Does that avarice which prefers gold to freedom excite your indignation? Turn then to a portion of that unhappy people, whose condition cannot but excite your pity. Think of the thousands, at the age of thirteen, when the parent's protection and support ceases,—abandoned to the mercy of a pitiless world. These are now roaming the streets of most of the cities in the eastern hemisphere, begging from door to door, and pilfering wherever opportunity presents. At night, some shed which they chance to meet, furnishes their place of repose. The degradation of the female out-casts, is beyond description. Hundreds in London alone, are compelled to purchase their bread with the wages of their shame.

Their attachment to the land of their fathers. Such attachments with all other people have proved transitory, —theirs, eighteen centuries have scarcely weakened. When cruel laws forbid their revisiting the city of their hopes, behold them parting with their gold for the mournful privilege of sitting down to weep amid the desolations of Jerusalem; and when so dear a privilege cannot be purchased, see them so favoring the "stones and the dust thereof," as to procure them at any price, and treasure them up as a most sacred relic. Witness their funeral ceremonies in all the nations whither the Lord their God hath led them. Why do they sprinkle the coffin of a departed brother with this precious dust, or deposit it under his sealed eyelids? It is that his dust may mingle with the dust of his beloved city. Witness too, that confident expectation in the mind of every Jew, that the dispersed are soon to be gathered to the city of their hopes;—and could that city be purchased, and could they there enjoy a government of their own, soon would they be seen bending their way thither, from every nation. However we may interpret those prophecies which seem to point to such an

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event, when we look at the character of that people, we cannot but believe that when the time of their being trodden under foot by the Gentiles shall be fulfilled, multitudes will return, and Jerusalem will again rise in its ancient magnificence.

Their national pride. The Jews, still claiming to be God's peculiar people, look upon other nations with feelings similar to those with which the Jews of ancient times regarded the Gentile world. They trust that their long expected Messiah will soon appear,—deliver them from every oppressor,—establish a temporal kingdom,—restore more than ancient privileges,—and bring all nations to bow to his sceptre. Consequently, they regard all other religions with contempt; but the Christian religion is the peculiar object of their hatred. Against its founder, they still retain the bitterest enmity; that divine honors should be paid him, excites their highest indignation. Their notions of Christianity, they have derived chiefly from Catholics, by whom they have been perpetually persecuted. The Jew cannot but regard as an abomination, the worship of saints and angels, and the no less idolatrous worship of the cross; an act which casts upon his nation the keenest reproach. *Pride* forbids their reception of such a religion. It would abolish those ceremonies in which they glory; it would prostrate all their fond hopes of future greatness; it would be acknowledging themselves children of those who slew the Prince of life.

Their precautions to prevent Jews from embracing Christianity. Their creed teaches the apostate to expect nothing but eternal death. Parents and teachers use every art to inspire the child with an inveterate hatred of the very name of Jesus. Whenever it is mentioned, they manifest their contempt by spitting. They style him—*the hanged one.* Their whole course of education is calculated to deepen these prejudices. They are brought up so

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ignorant of their own Scriptures, as to know little respecting them excepting what they hear at the synagogue; and there, those parts which refer to the Saviour are entirely omitted. The New Testament has been kept out of sight, as a pernicious book. But should a Jew, in spite of all these precautions, embrace Christianity, he is subjected to the most cruel persecution, and in this, his nearest relatives unite, as the only means of saving themselves from infamy and ruin. Is he a son?—he is banished forever from the paternal roof. Is he a husband and a father?—

> *"Nor wife, nor children, more shall he behold,*
> *Nor friends, nor sacred home."*

His relations assemble, perform his funeral rites, bemoan him as descended to the tomb, and ever afterwards, speak of him as deceased. If he writes to them, he can expect no answer. But a difficulty still more appalling remains; want stares him in the face. Does he apply to Christians, the only source from which he can hope for relief? It is regarded as the artifice of some Jewish beggar. This is no speculation. Jewish converts are thus actually reduced to extreme and long protracted suffering. Who but must feel for those who are bound down to Judaism with chains like these?

Their religious character presents a picture, gloomy indeed to the eye of Christian hope. Judaism, though divine in its origin, now assumes a form which scarcely elevates it above Paganism. The morality it inculcates is indeed at a great remove from that of the Pagan world. It does present a barrier to those grosser abominations; it operates powerfully upon the external conduct; but no facts justify the conclusion that it ever reaches the heart, and leads to that sense of sin which inspires true godly sorrow. It rejects the only name given under heaven whereby man can be saved. It tramples under foot the blood of God's

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eternal Son. Nothing of its ancient spirituality,—nothing but useless rites and ceremonies remains. Not indeed the sanguinary rites and ceremonies of Pagan nations, but those little better calculated to fit the soul for heaven. To these it points as a complete atonement for sin. But should this atonement be neglected, it threatens at the utmost, but a twelve-month punishment, and then promises the rewards of the blessed. The *worship* of the modern synagogue corresponds with the religion. While the Rabbi mutters over prayers in a tongue unknown to most of his hearers, and often to himself, the multitude are making bargains, and the children are at their sports. Of that worship of the heart which God requires, neither priest nor people seem to have any conception. Thrice each day, they must offer up their prayers;—but how? Read, or recite them in Hebrew; and where the pronunciation is unknown, lay their hands upon a card on which a prayer is written.—Such a card they have appended to their closet door. The Rabbins conclude that the female, previous to marriage, has no soul; consequently of her no worship is required. Many of the Jews are Deists in theory; and as a nation, they are Deists in practice.

But these are our fellow immortals, destined soon to stand with us, before God's awful bar. What are their eternal prospects? Dark and dismal, even when compared with Pagan nations. On these, the true light has never shone,—those wilfully extinguished it. Where are the people who have higher claims upon the sympathies, prayers and exertions of the Christian world?

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REPORT,

Of the Committee appointed February 18, 1823, *to inquire respecting the black population of the United States.*

Read and accepted April 22, 1823.

[See pages 29 and 31.]

The committee to whom was referred the subject of the colored population of the United States, beg leave to present the following Report:—

There is at present within the limits of the United States, a colored population of one million, seven hundred and sixty-nine thousand. The character and circumstances of this class of the community fall, to some extent, under the personal observation of every man. Who is there, that does not know something of the condition of the blacks in the northern and middle states? They may be seen in our cities and larger towns, wandering like foreigners and outcasts, in the land which gave them birth. They may be seen in our penitentiaries, and jails, and poor-houses. They may be found inhabiting the abodes of poverty, and the haunts of vice. But if we look for them in the society of the honest and respectable,—if we visit the schools in which it is our boast that the meanest citizen can enjoy the benefits of instruction,—we might also add, if we visit the sanctuaries which are open for all to worship, and to hear the word of God; we shall not find them there. The Soodra is not farther separated from the Brahmin in regard to all his privileges, civil, intellectual and moral, than the negro is from the white man, by the prejudices which result from the difference made between them by the God of nature. A barrier more difficult to be surmounted than the institution of the Caste, cuts off, and, while the present state of society con-

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tinues, must always cut off, the negro from all that is valuable in citizenship. In his infancy, he finds himself, he knows not why, the scorn of his playmates, from the first moment that their little fingers can be pointed at him in derision. In youth, he has no incentive to prepare for an active and honorable manhood. No visions of usefulness, or respectability, animate his prospects. In maturer years, he has little motive to industry, or to honorable exertion. He is always degraded in the estimation of the community, and the deep sense of that degradation enters into his soul, and makes him degraded indeed. We know that there are individuals, who, in spite of all these obstacles to moral and social improvement, have acquired a character for respectability, and piety. But instances like these, occasioned by the peculiar circumstances or powers of the individuals, cannot be brought to disprove the general assertion, which we make without fear of contradiction, that the blacks are degraded, without any proper means of improvement, or any sufficient incentive to exertion; that they present the strange anomaly of a large part of the nation that loves to call itself the freest, happiest, and most enlightened nation on the globe, separated by obstacles which they did not create, and which they cannot surmount, from all the institutions and privileges to which the other portions of the community owe their superiority.

But there is another still more important characteristic of the condition of our colored population, in comparison with which every other circumstance dwindles into insignificance; and from which, all that we have already said is only a single necessary consequence. We mean slavery. And on this subject we must express ourselves briefly, yet boldly. We have heard of slavery as it existed in the nations of antiquity,—we have heard of slavery as it exists in Asia, Africa, and Turkey,—we have heard of

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the feudal slavery under which the peasantry of Europe have groaned from the days of Alaric, until now; but, excepting only the horrible system of the West India Islands, we have never heard of slavery in any country, ancient or modern, Pagan, Mohammedan, or Christian, so terrible in its character, so pernicious in its tendency, so remediless in its anticipated results, as the slavery which exists in these United States. We do not mean here to speak of slavery as a system of bonds, and stripes, and all kinds of bodily suffering. On this point, there is, we believe, a great degree of misapprehension among our fellow citizens of the North. Many of them are accustomed to associate with the name of slavery, all that is horrible in the details of the African trade, and all that is terrific in the cruelties of Jamaica and Porto Rico. But we rejoice in the belief that these conceptions are erroneous; and that, though there may be instances of unpunished, and sometimes, perhaps, almost unnoticed barbarity, the condition of a slave, in most parts of the United States, is generally as much superior to that of a slave in the West Indies, as the condition of an American farmer is to that of an Irish peasant. Here we are ready to make what all will consider the most liberal concessions. We are ready even to grant, for our present purpose, that, so far as mere animal existence is concerned, the slaves have no reason to complain, and the friends of humanity have no reason to complain for them. And when we use the strong language which we feel ourselves compelled to use in relation to this subject, we do not mean to speak of animal suffering, but of an immense moral and political evil, —of slavery as it stands connected with the wealth and strength, and more especially, with the character and happiness of our nation.

We have no room to enlarge on the political aspect of this subject. We will only ask—where would be the en-

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terprise, the wealth, and the strength of New England, if her green hills and pleasant vallies were cultivated no longer by her own independent and hardy yeomanry, but by the degraded serfs of a Polish aristocracy? And what would not Virginia become, if she could exchange her four hundred and twenty-five thousand slaves for as many freemen, who, in blood and complexion, as well as in immunities and enjoyments, should be one with the proudest of her children?

But the mere politician cannot fail, in estimating the magnitude of this evil, to look at its moral tendency. The great men of the south have looked at it in this aspect, and have expressed themselves accordingly. Judge Washington pronounces it to be "an inherent vice in the community." Mr. Jefferson uses language on this subject, too strong for even a northern man to regard as strictly true. In his Notes on Virginia, he says—"The whole commerce between master and slave, is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submission on the other."—"The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in a smaller circle of slaves, gives loose to his worst passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped with odious peculiarities."—"I tremble for my country when I reflect that God is just, and that his justice cannot sleep forever."—And speaking of the probability that the blacks may assert their freedom, he adds, "the Almighty has no attribute which can take side with us in such a contest." It would be easy to collect the sentiments of many highly honored individuals in the southern States who have expressed themselves as decidedly if not as strongly. But it is enough to say in regard to the moral influence of the system on the blacks, that laws exist in nearly all the slave-

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holding States, prohibiting their instruction, and even driving them from Sunday schools, because it is supposed that the public safety requires them to be kept in perfect ignorance; and, in regard to its influence on the white population, that the most lamentable proof of its deteriorating effects may be found in the fact, that excepting the pious, whose hearts are governed by the christian law of reciprocity between man and man, and the wise, whose minds have looked far into the relations and tendencies of things, none can be found to lift their voices against a system, so utterly repugnant to the feelings of unsophisticated humanity—a system which permits all the atrocities of the domestic slave-trade—which permits the father to sell his children as he would his cattle—a system which consigns one half of the community to hopeless and utter degradation, and which threatens in its final catastrophe to bring down the same ruin on the master and the slave.

There are two considerations in view of which we ventured to remark, that the slavery which exists in our country is more ominous in its character and tendency than any similar system which has ever existed in other countries. The first is, that slavery contradicts the primary principles of our republican government. Slavery was not inconsistent with the principles of Grecian and Roman democracy. It is in perfect harmony with the systems of government, which, excepting Great Britain and Switzerland, prevail in every province of the old world, from the Frozen Ocean to the Cape of Good Hope, and from the Bay of Biscay to the Pacific. But it stands in direct opposition to all the acknowledged and boasted maxims in which are laid the foundations of our political institutions. The other consideration to which we refer, is that which spreads terror over every aspect in which the subject can be viewed, and which seems to tell us—for all these evils there is no remedy. It is, the fact that the

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slaves, and those who have been slaves, and those whose fathers have been slaves, are all marked out and stigmatized with the brand which nature has stamped upon them. In Greece and Rome, as in almost every other nation, a slave might be made free, and then he was no longer a slave, but was amalgamated with the rest of the community; and the road to wealth, honor, and office was open before him, and his interests were united with the interests of the republic. But here the thing is impossible; a slave cannot be really emancipated. You cannot raise him from the abyss of his degradation. You may call him free, you may enact a statute book of laws to make him free, but you cannot bleach him into the enjoyment of freedom.

Now apply to this subject one very simple arithmetical calculation. In 1820 the slave population of the country was 1,500,000. Their annual increase is estimated at 35,000. Their number doubles in less than twenty years. Things remaining as they now are, in 1840 we shall have 3,000,000 of slaves,—in 1860, 6,000,000,—and in 1880, 12,000,000,—a nation of slaves larger by 4,000,000 than the whole present white population of the United States. What a state of things will this be! Twelve millions of slaves. 'A nation scattered and peeled,' 'a nation meted out and trodden down;'—and God forbid that it should be written in the blood and echoed in the groans of that generation—"a nation terrible from their beginning hitherto." But even in the short sixty years which must elapse before such a state of things can take place, how much terror and anxiety must be endured, how many plots detected, how many insurrections quelled.

Plots! and insurrections! These are words of terror, but their terribleness is no argument against the truth of what we say. If things go on as they are, words more

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terrible than these, must be "familiar in our mouths." For, notwithstanding all that may be done to keep the slaves in ignorance, they are learning, and will continue to learn, something of their own power, and something of the tenure by which they are held in bondage. They are held in bondage. They are surrounded by the memorials of freedom. The air which they breathe is free; and the soil on which they tread, and which they water with their tears, is a land of liberty. Slaves are never slow in learning that they are fettered, and that freedom is the birthright of humanity. Our slaves will not be always ignorant—and when that righteous Providence, which never wants instruments to accomplish its designs, whether of mercy, or of vengeance, shall raise up a Touissaint, or a Spartacus, or an African Tecumseh, his fellow slaves will flock around his standard, and we shall witness scenes—which history describes, but from the thought of which the imagination revolts. Not that there is any reason to anticipate such an insurrection as will result in the emancipation of the slaves, and the establishment of a black empire. A general insurrection in the southern States might, indeed, destroy their cities, might desolate their plantations, might turn their rivers to blood; but to be finally successful, it must be delayed for more than two or three generations;—it must be delayed till the blacks have force enough to resist successfully the energies of the whole American people; for at any time within sixty or a hundred years, the beacon-fires of insurrection would only rally the strength of the nation, and the ill-fated Africans, if not utterly exterminated, would be so nearly destroyed, that they must submit to a bondage more hopeless than ever.

Cannot the people of the United States be roused to an effort for the partial, if not the entire removal of the evils attendant on the circumstances of our black popula-

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tion? We refer to all these evils; though they cannot all be enumerated, for their name is Legion. We refer to the condition of all the blacks, whether bond or free. They are wretched, and their wretchedness ought to be alleviated. They are dangerous to the community, and this danger ought to be removed. Their wretchedness arises not only from their bondage, but from their political and moral degradation. The danger is not so much that we have a million and a half of slaves, as that we have within our borders nearly two millions of men who are necessarily any thing rather than loyal citizens—nearly two millions of ignorant and miserable beings who are banded together by the very same circumstances by which they are so widely separated in character and interest, from all the citizens of our great republic. The question is, cannot the people of the United States be induced to do something effectual for the removal of these evils? Without doubt, they can be roused to an effort; for, in a nation so far under the influence of christian principle as ours, there is a spirit which will answer to the voice of benevolence when it pleads the cause of humanity. It did answer in England, when Wilberforce and Clarkson lifted up their cry against the wrongs of Africa; and the consequence of their unwearied labors has been, the formal abolition of the slave-trade by every christian power in both continents, and such a total revolution in public sentiment, that all who are not immediately interested in the nefarious traffic, are ready to denounce it as the most high-handed outrage that ever was practised by fraud and power against simplicity and weakness. If the philanthropists of America will summon up their energies to a like effort—if they will never cease to warn their fellow-citizens of the extent and nature of these evils—if they will properly set before the public, the political and intellectual and moral degradation of the blacks, and the

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danger which results from this degradation;—the same spirit which answered to the plea of Wilberforce will answer them; and the effect of their labors will be seen in the sympathizing efforts of all the enlightened and benevolent. We doubt not that the public may be excited on this subject; and if excited, they may put forth such an effort as will alleviate the evils in question, and long delay, if not utterly prevent, their final catastrophe. The excitement required is not a momentary, feverish, half delirious excitement, like that produced by the agitation of the Missouri question,—it must be something more calm and permanent. It must not be a sudden torrent passing away with the cloud that gave it birth; but a river whose broad, deep, peaceful streams are supplied by perennial fountains, and whose pure waters, like the waters of Jordan, shall wash away from our national character this foul and loathsome leprosy.

But what shall be done? This excitement must have a definite object;—what shall that object be?—what kind of effort is demanded? We answer, first, any effectual effort for the benefit of the blacks must be such as will unite the patriotic and benevolent in all parts of the country. There is, perhaps, no subject which excites so much of what is called, sectional feeling,—so much of jealousy at the south, so much of exultation at the north, and so much of indignant invective in all parts of the union, as the subject before us in any of its relations. But this feeling at the north and at the south, is equally unreasonable, not to say, equally criminal. The difference, in regard to slavery and a negro population, between New England and Georgia, we owe not to ourselves, or our fathers, but to the God who has placed our habitation where the climate forbade the introduction of Africans, and where the hard soil could be cultivated only by the hands of freemen. Had the rough hills, the cold winds, and

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the long winters of New England been exchanged for the rich plains, the burning sun, and the enervating breezes of Carolina, all the sacred principles of puritanism would not have prevented the introduction of slavery, at a time when hardly a man could be found in either hemisphere to raise his voice against the enormity, and when England was determined to infect all her colonies with the debilitating and deadly poison. What occasion then can we have to exult over our fellow-citizens? It is as if the heir to an estate should exult in the poverty of his neighbor. It is as if the man in health should glory over his brother in sickness. And it is with indignation that we sometimes see the editors of political journals in one part of the country, attempting to kindle and cherish such feelings;—for every such attempt excites and increases, and in some measure excuses, that touchy sensibility in respect to this subject, which the people of the south are always too ready to manifest. But still we are happy to believe that notwithstanding all the vaporing of newspaper declaimers, the great majority of the northern people regard the matter—at least in times of calm reflection—with far more enlarged, liberal, national feelings than is commonly imagined by their southern brethren. And we will even express our belief, that there is hardly any enterprize to which the militia of Vermont or Connecticut would march with more zeal, than to crush a servile rebellion (if such an event should ever take place with all its cruelties and horrors) in Virginia. The people of Maine belong to the same great community with the people of Georgia; and hence they desire at once the right and the duty of interfering to alleviate, and if possible to remove, an evil which affects the prosperity and safety of the whole American empire. The people of the south should know this, and if they once see their fellow-citizens engaging calmly and kindly in real efforts for the

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alleviation of this evil, their prejudices will be done away, and they will acknowledge the unseasonableness of their jealousies. If the people of New England will talk less of the guilt of slavery, and more of the means of counteracting its political and moral tendencies; or if, when they speak of its guilt, they would acknowledge that New England is a partaker; if they will remember that it was their ships and sailors that carried the African in chains across the ocean; and that there are now men among them who are living on "the price of blood"—men whose wealth was "earned by sinews bought and sold;"—if they will speak of this subject with the modesty, and think of it with the shame, which such remembrances are calculated to inspire, they may soon find that there are principles and schemes of enterprize in which the benevolent of all the States can unite. And would not a national effort for the removal of this national evil, do away local prejudices, and bind together the different parts of the union with a closer bond of national feeling?

An effort for the benefit of the blacks, in which all parts of the country can unite, of course must not have the abolition of slavery for its *immediate* object. But notwithstanding this restriction, occasioned by the necessity of the case and the danger of exciting jealousy, the effort in question must be a great effort, great in its conception and great in its details. We mean that there must be a magnificence in its immediate object, and an attractiveness in every step of its progress, which will not let it be forgotten or overlooked among the numberless enterprises of the age. There is a certain simple grandeur in the design of the Bible Society, which fills the whole mind of the beholder, and awakens the benevolent heart to ecstacy as it contemplates the mighty scheme in all its relations. It is this which has united in the holy undertaking, Christians of every name and of every country;

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and it is this which will always unite them, till the design of the Bible Society shall attain its perfect accomplishment. The Missionary Society, with perhaps less of that imposing simplicity, in its place seizes on the attention and the affections of the public by the charm which is thrown over all its proceedings. Every new Report of its progress, every letter from a distant missionary, awakens in the supporters of the enterprise a higher joy, and a livelier interest. And it is this increasing brightness in the details of its progress, which will always make it fresh and beautiful to the benevolent eye, till 'the kingdoms of this world shall become the kingdoms of our Lord.' So any effort for the removal of the evils to which our attention has been directed, before it can become powerful and lasting, must have something of the same character. There must be a similar grandeur in its object to arrest the public attention; and to keep up that attention, there must be the same interest thrown over the successive events of its history. Without the one, the great body of the people will not engage in the enterprise; without the other, they will not maintain it.

The Colonization Society appears to us to be the only institution which promises any thing great or effectual for the relief of our black population. We have examined the condition of that population, and have pointed out the characteristics of the effort which shall accomplish any thing for their improvement. To establish our assertion, it remains for us to show that the direct object of this society is attainable; and that the two characteristics above mentioned belong to this scheme, and to this alone.

If a colony of free blacks cannot be established on the coast of Africa, it must be, either 1st, because free blacks cannot be induced to go, which is false, for they have gone, and hundreds are waiting to go,—or 2dly, because when they arrive there, they cannot be defended from the

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natives, which is disproved by the late contest,—or 3dly, because the soil will not yield them support, which needs no answer to any man who will look into a book of travels,—or 4thly, because they must be cut off by the insalubrity of the climate, which is contradicted by the experience of the settlers, and by the testimony of travelers. It is contradicted by the experience of the settlers; for, since they have occupied their present station, they have been visited with no sweeping pestilence, excepting only the recent mortality among those sent out in the Oswego; the number of deaths among them has been no greater than the average mortality of the same class of people in America.

It is not pretended that the climate of Africa is as healthy to a native of Connecticut as the country in which he was born. We say it may be compared in this respect with other tropical countries. Is Montserado more unhealthy than New Orleans or Havana? Yet these places have been colonized with the men whose descendants it is proposed to carry back to the climate, to which the constitution which they have inherited from their fathers, is adapted. Is it impossible to colonize Africa? And did the God of nature design that that continent, with all the luxuriance of its soil, and all the variety of its productions, should forever remain a wilderness? The happy inhabitants of Sierra Leone may give the answer.

With these facts before us, then, we feel no hesitation in saying that this enterprise is practicable; and we say too, that it possesses the two characteristics already described as essential to any permanent and effectual effort in behalf of the blacks. It is an enterprise in which all parts of the country can unite. The grand objection to every other effort is, that it excites the jealousies and fears of the South. But here is an effort in which the southern people are the first to engage, and which numbers many

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of their most distinguished men among its advocates and efficient supporters. But it promotes the interests of the South. True; and must not every plan of the kind, which promises to do any good, favor the interests of that part of the country where the evil to be remedied presses with the most alarming weight? And does not this plan promote the interests of the North too? Are there not thousands of blacks in New England? And do they add any thing to the good order and happiness of society? Or rather, are they not, and must they not continue to be, as a body, ignorant and vicious, adding more to the poor rates of the parishes in which they reside, than they do to the income of the government? And shall a cause, to which the good people of the South offer not only money, but, in not a few instances, the freedom of their slaves, languish because the people of the North refuse to come forward with their good wishes, and their prayers, and their most liberal contributions. It will not. We dare to predict that the time is not far distant, when the North and the South shall unite in this work of charity, and when every new report of the prosperity of our colony will awaken the same joy in every benevolent heart from Portland to Savannah.

This leads us to remark on the second characteristic, namely, that it is a great enterprise. There is a grandeur in the conception of it, like the grandeur of the Bible Society; and if properly supported, every step of its progress must be attended by the sympathies and prayers of all who feel or pray for the missionary. Said Samuel J. Mills to his companion, "Can we engage in a nobler effort? We go to make freemen of slaves. We go to lay the foundation of a free and independent empire on the coast of poor degraded Africa. It is confidently believed by many of our best and wisest men, that if the plan proposed succeeds, it will ultimately be the means of exter-

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minating slavery in our country. It will eventually redeem and emancipate a million and a half of wretched men. It will transfer to Africa the blessings of religion and civilization; and Ethiopia will soon stretch out her hands unto God."

Such is the object. To comprehend in any degree its magnitude, we must look at it in its relation to the blacks of our own country, in its relation to the slave trade, and in its relation to the civilization of Africa. We might add, the connexion it must have with American commerce, not only by affording a station at which our Indiamen might take in water and provisions, in some important respects more conveniently than at the Cape Verde Islands; but also by opening to our merchants, at no distant period, a lucrative trade in all the productions of the climate. But we can only take the rapid glance at this topic, which is presented in the following extract from the third Report of the American Colonization Society.

"Has not the single port of Sierra Leone exported, in one year, since the abolition of the slave-trade by England, a greater value than all western Africa, a coast of several thousand miles, yielded, exclusive of its people, for a like period anterior to that event? When this abominable traffic shall have been utterly exterminated; when the African laborer can toil secure from the treachery of his neighbor, and the violence of the man-stealer; that continent will freight, for legitimate trade, those ships which now carry thither chains, fetters, and scourges, to return home with the bones, the sinews, the blood, and the tears of her children. Her gold, her ivory, her beautiful dyes, her fragrant, and precious gums, her healing plants and drugs, the varied produce of her now forsaken fields and lonely forests, will be brought by a joyous and grateful people, to the nations who, once their plunderers

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and persecutors, will have at length become their protectors, friends, and allies."

Let us look more particularly at the Colonization Society, first in relation to the blacks of our own country. Leaving slavery and its subjects for the moment entirely out of view, there are in the United States 238,000 blacks denominated free, but whose freedom confers on them, we might say, no privilege but the privilege of being more vicious and miserable than slaves can be. Their condition we have attempted to describe, and the description may be repeated in two words—irremediable degradation. Now is there not to the benevolent mind something noble in the thought of ameliorating the condition and elevating the character of these 238,000? The Colonization Society will do this. It will open for these men an asylum, whither they can flee from the scoffs and the scorn to which they are exposed. It will restore them to a real freedom in the land of their fathers. It will give them all the privileges of humanity in the land for which their Creator designed them. And, should it be unable to confer on all, the benefits it proposes, still it would do not a little, for their improvement. By elevating the character of those who were transported to Africa, it would elevate, in some degree, the character of those who remained. It would set before them the strongest motives to industry and honesty, and the acquisition of an honorable reputation. And here would be room for the other branches of benevolent exertion;—here would be opportunity for Sabbath schools and all the apparatus of religious instruction. And is this a work to be overlooked or despised?

But we have a million and a half of slaves. The black cloud almost covers our southern hemisphere. It is spreading,—and extending,—and every hour its darkness is increasing. Now, to dissipate this cloud; to let in light, the pure unmingled light of freedom, on our whole land,

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—the prospect is too wide for our vision, the object too vast for our comprehension. Let us look then with a nearer view at a less magnificent object. There are men in the southern States, who long to do something effectual for the benefit of their slaves, and would gladly emancipate them, did not prudence and compassion alike forbid such a measure, of which it is difficult to say whether it would injure most the comfort and happiness of the slaves, or the welfare of the community. Now, to provide a way for these men to obey the promptings of humanity, while they at the same time confer an equal blessing on the slaves and on the community—is not this a great design? And if, inspired by their example, another and another master should emancipate his slaves; and if in this way the subject should come to be discussed with new views and feelings; and if emancipation, no longer useless and dangerous, should cease to be unpopular; and if the voice of public opinion at the south should thus, by degrees, declare itself louder and louder against the practice of slavery till at last the system should be utterly abolished; till not a slave should "contaminate" our soil; till Africa, abused, degraded Africa, should stretch out her hands and pray for America;—if this should be so, what a triumph would be achieved—what a glory would be shed on our country in the view of admiring nations. No wonder, then, that faith should be staggered, and benevolence overwhelmed, at the prospect of a consummation so magnificent.

But the supposition of entire success in this plan, though it cannot be looked at without scepticism, is not absurd. The Society have from the first, anticipated the co-operation of the national and state governments. The States of Virginia, Maryland, and Tennessee have expressed their approbation of the design, and have requested the national government to engage in it. The first of these

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States, it is believed, stands ready, as soon as Congress shall begin the work, to lend the most efficient aid in colonizing her own colored population. Indeed, we may say, that in all the northern part of that section of the country, the necessity of a grand and general effort is beginning to be felt, certainly by all intelligent reflecting men. If, then, the government of the United States should begin the work, and if the governments of the slave-holding States should, one after another, follow on, who shall set bounds to what might be accomplished. By the calculations in the second Report, which are certainly moderate, it appears that 250,000 dollars would transport the annual increase of the free blacks; and 2,000,000, or a capitation tax of less than twenty-five cents on all the citizens of the United States, would transport the whole annual increase of bond and free. "The amount of duties collected on foreign distilled spirits, during each of the first six years of Mr. Jefferson's administration, would defray the sum total of this expense, and furnish half a million of dollars, annually, to extinguish the principal, the capital stock, of the heaviest calamity that oppresses this nation."—"And were the same duties charged in the United States, as in Great Britain, on the consumption of this fatal poison of human happiness, their nett proceeds would, in less than a century, purchase and colonize in Africa, every person of color within the United States." 2 Report, p. 34.

Thus these two evils—the greatest that our country has ever known—might be made to counteract and destroy each other.

But, whether such expectations are chimerical or not, there is an immense object to be gained by the efforts of the Colonization Society in the entire suppression of the slave-trade. This horrible traffic, notwithstanding its abolition by every civilized nation in the world except

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Portugal and Brazil, and notwithstanding the decided measures of the British and American governments, is still carried on to almost as great an extent as ever. No less than 60,000 slaves, according to the most moderate computation, are carried from Africa annually. This trade is carried on by Americans to the American States. The assertion has been made in Congress by Mr. Mercer of Virginia, that these horrible cargoes are smuggled into our southern States to a deplorable extent. Five years ago, Mr. Middleton of South Carolina declared it to be his belief, "that 13,000 Africans were annually smuggled into our southern States." Mr. Wright of Virginia estimated the number at 15,000. And the cruelties of this trade, which always surpassed the powers of the human mind to conceive, are greater now than they ever were before. We might, but we will not, refer to stories, recent stories, of which the very recital would be torment. The only way in which this trade can be speedily and effectually suppressed is the establishment of colonial stations in Africa, which shall guard and dry up the fountains of the evil. There is no slave-trade in the vicinity of Sierra Leone. Soon there will be none in the vicinity of Montserado. And when colonies shall be established at proper intervals along the coast, the slave-trade will exist only in the memory of indignant humanity. And is not this an object for benevolence to aim at?

But this is not all. The colony is to be a means of civilizing and christianizing Africa. Hitherto the extension of civilization, and, since Christianity was established in the Roman Empire, the extension of Christianity, has been almost exclusively by colonies. Whence came the civilization of Greece? It was brought by colonies from Egypt. How was Italy civilized? By colonies from Greece. How was Europe civilized? By the Roman military colonies. Whence came the civilization of

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America? And is not that universal spirit of improvement which is springing up in Hindoostan occasioned, more or less directly, by the British conquests there, which have poured in thousands of Englishmen, who are in effect colonizing India? Two centuries hence, the little band who are now cultivating their fields and building their houses at Montserado, and spreading over the wilderness around them a strange aspect of life and beauty, may be remembered by the thousands of their descendants, with the same emotions with which the little band who landed at Plymouth two centuries ago, are now remembered by the thousands of New England. We do not fear to say, that to the friends of missions, the Colonization Society presents a loud and imperative claim. The advantage of the Moravian missions and of the modern missionary establishments in savage countries, is, that they are in substance, little colonies. If you could carry from this country to the Sandwich Islands a thousand civilized and educated natives, would you not think you had done much for Hawaii? This is what can be done, and must be done, for Africa.

And will there not be an interest in the progress of the work? Will it not be delightful to watch the advances of the morning; to see the light breaking in on one dark habitation of cruelty, and another; to see the shadows of heathenism fleeing away, and the delusions which have so long terrified the ignorant pagans, vanishing; to see one tribe after another coming to the light of Zion, and to the brightness of her rising; to see Ethiopia waking, and rising from the dust, and looking abroad on the day, and stretching out her hands to God, and the day-light still spreading and kindling and brightening, till all the fifty millions of Africa are brought into the "glorious light and liberty of the sons of God!" Is there not enough in this to arrest the attention of the public, and to keep it

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fixed on this object with an untiring interest, till all shall be accomplished?

The great reason why the people of New England have hitherto taken so little interest in this object, is, that they have known so little about it. The Society has been at a great distance, and all its operations have been there too. Their conceptions have therefore been vague and indistinct, and will continue so, till the proceedings of the Society are brought visibly and palpably before them. But there are parts of this enterprise which will soon be brought home to our neighborhoods and our firesides. There must be a Seminary for the education of blacks previously to their leaving the country. This may be established in New England; and then our people will know something definite on the subject, will become engaged in the cause, and will contribute liberally to promote it.

Something like this ought to be done. How far our Society may be instrumental in its accomplishment, the Committee will not attempt to determine. We will only say, that in regard to the subject before us, our members seem to have failed in two points; they have neglected to inform themselves and to interest their own feelings, and have, of course, neglected to use the influence which they possess over their friends and the public.

The committee would recommend the adoption of the following resolutions:—

Resolved, That the cause of the American Colonization Society deserves our hearty co-operation, and that we will use our influence with our friends and the public in its behalf.

Resolved, That a permanent Committee of six be appointed, whose duty it shall be to call the attention of the Society to the subject of colonizing the free blacks, and other subjects connected therewith, at such times as they

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shall think proper; and that this Committee have power to add to their number at discretion.

Resources of the Catholic Church for carrying on Foreign Missions.

Read before the Society, September 7, 1830,
by WILLIAM G. SCHAUFFLER,
Missionary to the Jews in Turkey.

It will be obvious to every one, that so far as human means are concerned, the Romish Church has every possible advantage over the Protestant Church. Whilst the Protestants in their various sects amount only to 57,694,000, the Roman Catholics form a solid body of 129,550,000. Whilst on the Protestants no principle will operate, but that of true Christian benevolence, which, alas, so few of them possess, the Roman Catholics are wrought upon and drawn into the Pope's interests, from selfish motives, by the hope of purchasing heaven, and by all the unnumbered considerations and motives flowing from selfishness and superstition. Whilst the protestant churches have no missionaries but the few volunteers that offer themselves for this field, the Pope has but to open a monastery, or give a hint to the General of the company of Jesus, to deluge any country with his emissaries. Their institutions for this purpose are great and extensive. The most efficient of these was, and doubtless continues to be, the Propaganda at Rome, (Congregatio de propaganda fide) founded by Gregory XV. in 1622. It consisted according to some, of twelve Cardinals and a few Prelates; or, as others

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would have it, of thirteen Cardinals, two Priests, one Monk, and one Secretary. Mosheim mentions eighteen Cardinals and several ministers and officers of the Pope. It was designed to propagate the Roman Catholic religion throughout the world. Nothing particular respecting its income has been obtained. "Its riches," says Mosheim, "are to this day adequate to the most extensive and magnificent undertakings. By it, vast numbers of missionaries are sent out into every part of the world." The Propaganda holds a session every week in presence of the Pope, in a palace built for the purpose. "Its printing office," says the Rhenish Encyclopedia, "is furnished with types of *all* important languages of the globe, and is altogether the first establishment of the kind now existing. It excites our admiration, when we see into how many languages extensive works are translated and printed in a few weeks. If we consider this unique institution alone, (and there are many others of equal excellence in Rome) we can easily account for what purposes the immense sums have been used, that wandered to Rome in past times. A magnificent and immense library is also attached to the Propaganda." In 1627, Urban VIII, connected with it a college or seminary for *the propagation of the faith*, for the purpose of educating missionaries. This seminary owes its existence to a Spanish nobleman, John Baptist Viles, residing at the court of Rome. To lay its broad foundations, he offered to the Pope all his ample possessions, together with his house at Rome, a noble and beautiful edifice.

His zeal excited a spirit of emulation, and he was followed for more than a century, by a large number of donors. The instructions imparted at that Seminary are well adapted to the end in view, and are altogether superior in the department of languages. "*All* important languages of the globe are taught there." In 1637, the Cardinal

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Barberia, brother of Urban VIII., established twelve scholarships for young men from Asia and Africa; and the year after, thirteen others, for seven Ethiopians and six Hindoos; or if they could not be obtained, for as many Armenians. The expenses of the seminary are said to amount to 50,000 dollars yearly. "Its beautiful library and press," says the same work above quoted, "make it an institution altogether unequaled."* According to the Complete Universal Lexicon, the congregation of the Priests of Foreign Missions, was instituted by Vincent De Paul; confirmed by the Arch Bishop of Paris, in 1626; sanctioned by the Pope in 1632; and by the king of France in 1642. It is designed for the up-building of destitute Roman Catholic churches, at home and abroad. It has on hand, according to Mereri, seventy-seven, and according to others, about eighty houses or monasteries, of which the house of St. Lazarus at Paris, is the most considerable. Hence the order are often called Lazarites. Besides one mission which they still retain at China, they have missions at Algu, Damascus, Tunis, Tripoli of Syria, Aleppo, Tubizone, Antonia, Smyrna, Constantinople, and some other places. A seminary of Foreign Missions, according to Abbe Tessin, was founded at Paris in 1663, by Bernard de St. Theresa, a barefoot Carmelite, a bishop of Babylon, seconded by sundry persons, zealous for their religion. It is determined both to send forth and support apostolic laborers, and is intimately connected with the Propaganda at Rome. Its missionaries go chiefly to the kingdoms of Siam, Tonquin, and Cochin-China. According to the annals of the Propaganda, a work printed at Paris, this institution is yet in full operation, sends out its missiona-

* The Propaganda has of late been supposed to be impoverished, nor is this improbable; but the Emperor of Austria has made extraordinary efforts to raise it again. The King of Spain has devoted $60,000 to its support, and a kind of cent society has lately grown up in France to raise its declining funds.

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ries from time to time, and Mr. Lauglais, who is now its President, maintains an uninterrupted and confidential correspondence with the laborers abroad.

"In 1707," says A. Tessin, "Clement VI. ordered the principals of all religious orders, to appoint certain numbers of their respective orders, to prepare for the service of Foreign Missions, and to hold themselves ready, in case of necessity, to labor in any part of the world." "This zeal," he continues, "though very conformable to the command of Jesus Christ, and to the apostolic spirit, has found no favor in the eyes of Protestants. Being unable to imitate it, they have resorted to the easy expedient of rendering it odious, or at least suspicious." Of these orders there are three, which distinguished themselves specially in the spread of Romanism, viz. the Capuchins, the Carmelites, and the Jesuits. The founder of the Capuchins, was Matthew Bassi, or Basci, who instituted the order on a special revelation from heaven, as he said, in 1528; and immediately received the sanction of the order from the Pope, Clement VII. They were first confined to Italy, but afterwards received permission to settle where they pleased. At Mendon their first convent was built by Cardinal Lorraine. Henry III. of France built them another at Paris. They soon grew so numerous, that they were divided into nine provinces in France, or into ten, reckoning that of Lorraine. In 1606, they established themselves in Spain, and during the first part of the last century, they were divided into more than fifty provinces, and reckoned near five hundred monasteries, and 50,000 members of the order, without including their missionaries in Brazil, Congo, Barbary, Greece, Syria, and Egypt.

The history of the Jesuits is better known to the Protestant world, than that of any other order of the Roman Catholic church. By way of remembrance, however, we shall touch upon a few facts respecting them. This institution would to all human appearance have deluged the

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world with Popery, had Divine Providence permitted them to go on. Their plan was an universal hierarchy, with the Pope as the titular ruler, and their order, with the Pope at its head, as the true and active manager of the whole. Their riches were immense. They, indeed, possessed no more than twenty four houses, in which the so called Professi, or Jesuits of the first order, lived; and which according to their constitutions, could own no property, and depended on charity; but they owned besides these, 612 colleges for their scholars, or candidates, and 399 are called *residences* or *houses of probation* for their coadjutors or Jesuits of the second order, all of whom could possess property to any amount, and many of them equaled in splendor and income, the palaces and houses of the kings and princes of France. They possessed numerous abbeys—were the confessors of kings and queens, princes and ministers. They pretended to say for their benefactors 70,000 masses and 100,000 rosaries annually—no small inducement for superstitious people to give. Says one of them, "For the founder of a college or house, we say during his life-time 30,000 masses and 20,000 rosaries, and as many after his death. So that if an individual founds two colleges or houses, he enjoys the benefit of 120,000 masses, and 80,000 rosaries." They carried on a trade in India and China more extensive than the English or the Danes, and in some places to the exclusion of all others. With drugs they traded in Lyons and Paris, and in spite of a direct prohibition from the Pope, with bread, spices and wine in Rome. According to the testimony of Cardinal Tournon, they lent money on usury, taking 25—27 per cent interest, and in some places they demanded 100 per cent. The charities bestowed upon them were immense. There was a time when they amounted in the city of Rome alone, to 40,000 dollars annually, and once within a short space of time,

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three families bequeathed to them above 130,000 dollars. At the abolition of the order, their property, when confiscated, was found to exceed *ten times* the Papal treasury at its most flourishing and affluent period, and yet money was scarcely found in their establishments, owing, no doubt, to their precaution to secrete it for future purposes. All their immense wealth and power, was to be used for the execution of their plans, which were most intimately connected with the extension of Popery. Their whole order, which contained many able members, was by constitution and oath, subjected to the arbitrary direction of the general of the order, bound to promote its interests by every possible means, and by every sacrifice which might be required—life not excepted, which, indeed, they did lay down in many instances. What, but the hand of the Almighty, conld redeem the world from such a terrible enemy as this! The order was revived by Pius VII. in 1814. Power was again granted to them to apply themselves to the education of youth; to direct colleges and seminaries, &c. They were placed by the bull, in the same condition of privileges and power, which they formerly enjoyed. The publication of the bull was followed by an act, ordaining a restitution of the funds, which were the patrimony of the Jesuits, and making compensation for their confiscated property; and the bull was never to be submitted to the judgment or revision of any judge, with whatever power he might be clothed. The bull of Clement XIV., which abolished the order, was abrogated; (an infallible decree abrogated by another infallible decree,) and it is lastly stated in the bull, that if any one shall attempt by an audacious temerity to *infringe* or *oppose* any part of this ordinance, he will thereby incur the indignation of Almighty God, and his holy apostles!!! What that order will yet do, and what contests the church will yet have to sustain against them, time must teach.

From four pamphlets, which have been sent from Paris

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to a gentleman in Boston, it appears probable that a new Propaganda has recently been established in France. The pamphlets are printed in Paris, and entitled "Annals of the propagation of the faith." They are the numbers 15—18, reaching to the close of 1829. Three numbers are issued every year. Hence it appears that this Foreign Mission publication began in 1824. The writer of the article, "The Papal church in the United States," inserted in the Journal of the American Education Society, says, "at what period this Association was formed, or what station it holds in the Roman church; whether it has succeeded the college de Prop. fide, or is a new body altogether, we are not informed." But for anything which appears from these pamphlets, it must be a *new Association*. Its seat is in France, but the Propaganda has never been removed from Rome. Its funds are raised in France alone. Its missionaries proceed from France, receive their support from thence, and send their reports thither. It has a *superior council* in France, and a *particular council* at Marseilles. It consists of two divisions, each having its own central council. That of the northern division, is seated at Paris, that of the southern at Lyons.

A specimen of the income and expenditures of this new Propaganda, will not, perhaps, be unwelcome to this society. In their report for 1829, they say, the sums collected by the Association during the year 1828, are more considerable than those of the year preceding. This increase is the more agreeable and surprising, since under the present doubtful circumstances, rather a diminution of our receipts was to be expected.

The superior council had reserved in the treasury $2,365. The central council of the north, seated at Paris, has forwarded to the treasury of the superior council, $ 111,499. The central committee of the south, seated at Lyons, has forwarded $ 155,769; making a total of $ 269,633.

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Here they ingenuously add, "we have often called the attention of our associates, to the article of our constitution which recommends the celebration of the festival of St. Xavier, and of the invention of the Holy Cross. It is in the Dioceses where these festivals are celebrated with the greatest pomp, that the Association has had the best success." In giving an account of their expenditures, they say; "The receipts of the Association, including what was reserved from past years, amount during the year 1828, to the sum of $271,999," which is somewhat more than the receipts just mentioned, probably owing to particular circumstances not mentioned by them.

"Expenses occasioned by printing,	$17,060
Leaving the sum of	$254,939

The Superior Council decided upon the following distribution of this sum among the different missions.

I.	For the Mission in Asia and the Levant,	$125,000
viz.	For the Oriental Mission,	63,000
	For Missions in the Levant,	32,000
	For Cappadocia, and the Bishop of Babylon, &c.,	20,000
	For the Mission in Scio,	5,000
	For the Mission at Tripoli,	5,000
	Making a total of	$125,000

II.	For the Mission in America,	$120,000
viz.	For Mr. Fenwick, Bishop of Cincinnati,	20,000
	For Mr. Richard, Bishop of Detroit,	7,500
	For Mr. Flaget, Bishop of Bardstown,	20,000
	For Mr. Rosati, Bishop of St. Louis,	30,000
	For Mr. Portier, Bishop of Mobile,	15,000
	For Mr. Whitfield, Arch Bishop of Baltimore,	5,000

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For Mr. Dubois, Bishop of New York,	7,500
For Mr. England, Bishop of Charleston,	5,000
For Mr. Bachelot, Prefect of the Sandwich Islands,	10,000
Making a total of	$120,000
III. The Superior Council reserved in the treasury	$9,939."

The remainder of the preceding dissertation, containing an abstract of Catholic missionary operations in Asia and Africa, is necessarily omitted; and as a substitute for it, we insert the following view of *Catholicism in the United States*, extracted from the Report of the Committee on Domestic Missions, read before the Society, August 21, 1832. The writer of the Report was personally acquainted with most of the facts, or derived them from Catholic authorities.

Catholicism in the United States.

The Roman Catholic population of the United States is estimated at 800,000; and the number of churches or congregations, at 784. These are included in ten dioceses; viz. those of Baltimore, Boston, New York, Philadelphia, Charleston, Mobile, New Orleans, Bardstown, Cincinnati and St. Louis. An Arch-bishop resides at Baltimore, and over each diocese presides a Bishop. Those of Philadelphia and Bardstown have, also, each a

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Coadjutor or Assistant Bishop. The number of priests is probably about 350. According to a recent statement in "The Jesuit," there are 246 priests, exclusive of those employed as professors in colleges and ecclesiastical seminaries, whose number there is reason to believe is not less than 100.

There are eight or ten colleges, besides many academies and other literary institutions, entirely under the control of the Catholics; as many theological seminaries; and more than twice that number of convents or nunneries.

I shall now proceed to consider the state of the several dioceses, which have been already enumerated.

I. ARCH-DIOCESE OF BALTIMORE. This comprises the States of Maryland and Virginia, and the District of Columbia. It was created a Bishopric in 1789, by a bull of Pope Pius VI.; and erected into a Metropolitan See, in 1808, by a brief of Pius VII. Maryland, as is probably well known, was at first settled chiefly by Catholics. It was granted to Lord Baltimore, an eminent statesman and a distinguished Catholic, whose son, Leonard Calvert, was the first governor of the Colony. He, (the son) with two hundred Catholic planters, arrived in this country early in 1634. Though a Catholic, he was, to his great credit, exceedingly tolerant. Among the first laws he enacted were the following:—that no one who professed to believe in Jesus Christ should be molested in his religion or in the free exercise thereof; that no one should reproach his neighbor for his religious tenets on penalty of paying ten shillings to the person reproached; that any one, who should speak reproachfully of the Blessed Virgin or the Apostles, should forfeit five pounds; but blasphemy against God should be punished with *death*. Equal toleration was extended to all persons of whatever religious sect, who settled within the limits of his

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grant. Thus, while the 'Puritans were persecuting their Protestant brethren in New England; the Episcopalians retorting the same severity on the Puritans in Virginia;' and both uniting in opposition to the Quakers, who, fleeing from persecution in England, sought in these provinces an asylum of civil and religious freedom, but found them free only for the reigning sect; 'the Catholics, against whom all the others were combined,' and who in the old world never professed the doctrine of toleration, 'formed in Maryland a sanctuary where all might worship and none might oppress, and where even Protestants sought refuge from Protestant intolerance.'

On the accession of William and Mary to the throne, the Protestant Episcopal Church was established in Maryland by law, and all the intolerant laws of England against Roman Catholics were introduced with it. Our revolution abolished the church establishment, and placed all denominations of Christians upon an equal footing. For reasons already stated, the Catholics in Maryland are not only the most numerous, but probably the most wealthy and influential religious sect.

In the Arch-diocese of Baltimore there are now three colleges, (viz. St. Mary's, at Baltimore; Mount St. Mary's, near Emmettsburg; and Georgetown college, at Georgetown, D. C.;) one diocesan seminary; two other respectable seminaries; two regularly instituted convents, viz:, of the Visitation and of the Carmelites, having each an academy for the instruction of young ladies; six other female academies, under the direction of the sisters of charity; and sixty-seven priests, not including those connected with the colleges and theological seminaries. The Archbishop, James Whitfield, D. D., resides in Baltimore.

"The city of Baltimore," say the Catholics, in the Metropolitan, "has not improperly been called the *Rome of the*

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United States." And they add, that their denomination there, is "first among the foremost; respected by all, and opening its arms to the 'sheep' who are daily returning to its fold." Their number is not far from 20,000. "In 1804, the city contained only two old Mass houses; now the Catholics have five of the largest and most splendid edifices; an extensive college; a convent of "Mendicant Carmelites" for white females; and a nunnery for blacks. Their public property is worth a million of dollars—being more valuable than that of all the other denominations in the city."

The Cathedral is a larger and more splendid building than any other for public worship in the United States. It cost upwards of 300,000 dollars, exclusive of its ornaments and appendages. It is built on high ground, and overlooks the city and vicinity, including the Bay which is usually covered with ships. The ground plan is in the form of a cross, 190 by 117 feet; or without reckoning the portico and arms of the cross, 166 by 77 feet. The walls are of granite, and the noble dome rises to the height of 116 feet from the base. It is surmounted by a cross 11 feet high. The diameter of the dome is 60 feet within, and 77 on the outside. Two towers, each 120 feet in height, are erected at one end of the building. A very large bell, imported in 1831 from France, was blessed, baptized, &c. with much ceremony, previous to its elevation into the south tower. A chime of bells is to be procured for the north tower. The altars are three in number, one in front, with two-side altars. The "grand altar" is of the richest variegated marble, and was sent from Italy as a present from the Pope. It bears the inscription, "Altare privilegiatum concessione Pii VII. 1822." Some of the ornaments of the Cathedral are exceedingly splendid. Two paintings are worthy of particular examination; one representing the "Descent from the Cross," which was presented by Louis XVIII. of France; the other the "Burial of a

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Knight of the Cross," during the crusades, was presented by Charles X.

The public worship in this Cathedral is very imposing. The service in a foreign tongue, the superb dresses of the Arch-bishop, who has them of seven different colors for as many different occasions, the statues, crosses, images of Christ and of the Virgin which every where meet the eye, and, above all, the paintings scattered around with a liberal hand, make a powerful impression on the mind of any one who does not reflect that the Most High dwelleth not in temples made with hands. Every Sabbath morning may be seen multitudes, especially of females, conning their rosaries, and prostrating themselves before the elevation of the Host, in the most reverential manner.

The whole congregation consists of 6,000, and, in respect to wealth, intelligence and influence, is inferior to none in the city. Charles Carroll of Carrollton, about 15 miles from Baltimore, is cousin to the first Bishop of the city; and when in town, where he usually spends the winter, regularly attends the service of the Cathedral.* Several of the most distinguished lawyers and statesmen belong to this sect. Catholic young ladies not unfrequently marry protestant husbands, whom they generally succeed in converting to the "true faith."

They have secured a strong influence in almost every benevolent institution of the city. They have several charity schools; St. Mary's free school, and Orphan Asylums, where the children of the poor, and orphans are early brought under their influence. Several hundred children are in these schools, which are under the direction of the sisters of charity. Many individuals have left Protestant churches and are now promoted in this. One female, having undergone seven conversions, is to be honor-

* Mr. Carroll died Nov. 14, 1832, aged 95 years.

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ed with the title of *Saint!* But in these cases the conversion has not usually been ascribed to the discovery of any new truth in the Bible, or the power of the Holy Spirit, but appears to have been owing to the splendor of the church and the paintings which powerfully affected the imagination; and to the persuasive manners of the priests. St. Mary's College in the city, has a theological department, and is enclosed by a high wall. It has nineteen professors and tutors, and 150 students. Of the instructers, eight are ecclesiastics, and most of the others theological students. The course of instruction requires seven years; and the Library contains 10,000 volumes. The chapel is built in the Gothic style, and in good taste. Service is here performed with the plain "Gregorian chant." A vaulted chapel beneath the principal one, is used by the students for their daily devotions, in saying mass.

"At Georgetown, D. C." says the Archbishop of Baltimore in one of his letters, "the reverend fathers, the *Jesuits*, have their principal house, with a magnificent college, of twenty instructers and 150 students." The library contains 7,000 volumes. Here, also, is the "Convent of Visitation," where, according to the Catholic account, were wrought in January, 1831, two miracles, by the aid of Prince Hohenlohe in Germany! The "Very Reverend Father," Dzierozinsky, Superior of the Jesuits, has usually had his head quarters in this diocese. Many more particulars, and anecdotes exhibiting the power of the priests and superstition of the people, could be related, which must be omitted for want of time.

II. DIOCESE OF BOSTON. This Diocese comprises the whole of New England, and is under the care of Benedict Joseph Fenwick, D. D., the Bishop. The Catholic population of this Diocese amounts to 20,000, of whom

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10,000 are in the city of Boston and vicinity. There are eighteen priests, and twenty-three congregations; of which six are in Maine, two in New Hampshire, one in Vermont, nine in Massachusetts, three in Rhode Island, and two in Connecticut. In this diocese there are, one diocesan seminary; one academy for boys; one regularly established convent of Ursuline Nuns at Charlestown, who have under their direction an extensive academy of young ladies; and another female establishment, conducted by the Sisters of Charity.

The plan of education pursued at Mount Benedict in Charlestown, is said to be "very extensive; embracing all those attainments which are considered necessary, useful, or ornamental in society. But the first and leading object of the Nuns is, to impress upon the minds of their pupils the importance of the great and sublime truths of religion."

III. Diocese of New York, comprising the state of New York and a part of New Jersey, is under the care of a Bishop, John Dubois, D. D. There are in this diocese twenty-three priests; also four female academies under the direction of the Sisters of Charity.

IV. Diocese of Philadelphia. This includes Pennsylvania, Delaware, and a part of New Jersey; and is under the care of Henry Conwell, D. D., Presiding Bishop, and Francis P. Kenrick, D. D., Coadjutor. In the diocese are thirty-six priests; one diocesan seminary; two male academies; one convent; and three female academies under the care of the Sisters of Charity. There are four handsome churches in the city of Philadelphia.

V. Diocese of Charleston, comprising North and South Carolina, and Georgia. The Bishop of this diocese is John England, D. D. These are also twelve priests; one diocesan seminary; an academy conducted on the

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plan of a college; and a female academy under the direction of the Sisters of Mercy.

In Charleston, are two large congregations whose religious and political influence is already great, and is considerably extending. They publish one weekly and one monthly journal; and one of the daily papers is almost entirely under their control.

VI. Diocese of Mobile. This comprehends Alabama and Florida, and is under the care of a Bishop, Michael Portier, D. D. Here are also eight or nine priests; one college at Mobile; and two convents. A large cathedral has been commenced at Mobile, about two-thirds of whose inhabitants are Papists. Several priests have recently arrived from Europe, and large sums of money have been granted by the Pope, to aid the Bishop in propagating the faith in this diocese. In Florida, the Spanish part of the population have Roman Catholic churches at Pensacola and St. Augustine.

VII. Diocese of New Orleans. This diocese comprises Louisiana and Mississippi, and is under the care of De Neckere, D. D., the Bishop. There are twenty-three priests; one Theological Seminary; one convent of Ursuline Nuns, who have the charge of an extensive female academy; one young ladies' academy under the direction of the Nuns of the Sacred Heart; and another, conducted by the Sisters of Charity. In Louisiana, the Catholics have almost undisturbed possession. The mass of the population is Catholic. There are more than twenty ecclesiastical parishes, most of which are supplied with priests. One of their churches in New Orleans is furnished with four. There are Catholic colleges at New Orleans and Jackson, which are said to be flourishing. In 1812, there was not one Protestant Church of any denomination in the State; and most of those which have since been formed, are small and feeble.

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The following extract of a letter from a clergyman who traveled a few years since through this State, will exhibit the character and influence of its Catholic clergy. "On the west side of the Mississippi river," says he, "I called upon a French gentleman to inquire the way. Learning that I was an *American priest*, as the French call me, he was the more desirous to treat me with attention. My horse was stripped and fed, and the servants quickened to prepare dinner. That the time might not appear tedious, he invited me into the parlor, and calling his two daughters, came in with a fiddle, seated himself at my side, and began to play, and the young ladies to dance for my amusement. On my proposing some inquiries with regard to the education of his daughters, he discovered that he had not taken the best method to entertain me, and was not a little mortified at his mistake; he however apologized by saying it was the manner in which he entertained his own priest, and it was the etiquette of the country." The same writer adds, that "conversions from the Catholic faith are almost unknown, but the Catholics can boast of many proselytes. Individuals and families from the northern States, who have emigrated to this, have become connected with Catholic families, and their children are educated in that faith. Public education, especially where the modern languages are taught, is in the hands of the priests. Nunneries have been successfully employed in reclaiming the daughters of *heretical* Protestants; and great pains are taken to get students for their northern colleges."

VIII. DIOCESE OF BARDSTOWN. This includes the States of Kentucky and Tennessee. Benedict Joseph Flaget, D. D. is the Bishop, and John B. M. Davide, D. D., is his Coadjutor. In this diocese are twenty-three priests, exclusive of those who are professors of colleges and ecclesiastical seminaries. There are also two regular colleges;

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one diocesan seminary; two other seminaries for young men; three convents; and two academies for females, one conducted by the Sisters of Charity, and the other under the direction of "Mary at the foot of the Cross." Several of the priests in Kentucky are constantly employed as missionaries; each having three or four churches under his care. St. Joseph's College at Bardstown, Kentucky, has fifteen instructers and 150 students. Some dissension spung up in this diocese two or three years since, the precise cause of which I have not the means of ascertaining. The parties were distinguished by the terms, "Catholic party," and "Jesuit party."

IX. Diocese of Cincinnati. This diocese comprehends Ohio, Indiana, Illinois, and Michigan. The Bishop is Edward Fenwick, D. D.* There are also nineteen priests; one college; one Dominican Friary; one seminary for young men; and one academy for young ladies, under the care of the Sisters of Charity. A large Cathedral has been erected at Cincinnati, and at least twelve other churches in the state, while many more are in prospect. A literary institution, called the Atheneum, has been commenced at Cincinnati, under the auspices and control of the Bishop. The Catholics say that their "number is rapidly increasing in that city and throughout Ohio, both by the arrival of foreigners, and by frequent conversions."

X. Diocese of St. Louis. This diocese comprises the State of Missouri, and the adjoining Territories. Joseph Rosati, D. D., is the presiding Bishop. Here are at least twenty priests, exclusive of Professors in colleges; two colleges; one diocesan seminary; three convents of the *Sacred Heart*, having each an extensive female academy; three convents of the *Sisters of Loretto*, having each also an academy for females; and one female academy under

* Bishop Fenwick died September 25, 1832, at Canton, Ohio.

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the direction of the Sisters of Charity. In this diocese and that of New Orleans, are more than 100 priests. About one third of the inhabitants of St. Louis are Catholics. In that city is a "splendid cathedral;" a college of 160 students under the control of the Jesuits; a nunnery, containing, besides nuns, a considerable number of novices and postulants. Here, also resides the superintendent of all the Jesuits in the valley of the Mississippi. In St. Genevieve county is a Theological Seminary, and at St. Charles is a college. Other schools of considerable reputation, are established at Florissant, Perryville, and several other places.

In no western State, save Louisiana, is the influence of the Catholics so likely to predominate as in Missouri. At one of the convents in this state, a young female of a protestant family from New England, not long since, secretly embraced the Roman Catholic religion, which on her return home, was discovered by her fearing to read the Bible!

I shall close this Report with a brief account of the ceremony of taking the *black veil*, by a nun in —— Convent, which has been mentioned above, in the winter of 1830. The particulars are derived from an authentic source, and may be relied upon as correct.

The poor victim who was to be immured for life, belonged to one of the most respectable families in ———; her friends, though distant only seven miles, were wholly ignorant of the transaction. The ceremony commenced in the morning at 7 o'clock, in the chapel of the Convent. Six enormously large wax candles were burning upon the altar. Vases of flowers were placed tastefully upon it; and over it hung a magnificent painting of the Virgin Mary, with the infant Saviour in her arms. This was opposite the door of entrance. On one side was the pulpit; on the other side, a lattice-work of wood formed a parti-

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tion, within which, a green curtain, reaching from the ceiling to the floor, was closely drawn. By the pulpit a side-door was opened, and three priests entered, with white flowing robes thrown over their other black dresses. One of them was the Father Confessor of the Convent. Simultaneously with their entrance, the curtains were drawn back, and behind the grated partition were seen sixty-four nuns who had taken the black veil, dressed in the costume of their order; having black robes with surplice sleeves, which they made useful by putting their handkerchiefs into them. They had each, a rosary, and a cross of silver, a book in one hand, and lighted taper in the other. A veil of black bombazet, put over the head and hanging down like a mantle on either side, was fastened firmly to a close cap, fillet, or something of the kind, so as to keep its place in their frequent bowings, kneelings, &c. Near a little opening in the grates, appeared one in a veil of white; her face was handsome, though pensive and pale as marble. She seemed about seventeen years of age; was graceful in her movements, which were made without once lifting her eyes from the ground. Her general posture was kneeling, though she many times prostrated herself during the address or sermon, in token of deep humility of spirit. The Lady Abbess was at her side. After the entrance of the priests, a profound silence ensued for twenty or thirty minutes. Then one of them ascended the pulpit and delivered a very fascinating discourse, in a very impressive manner. It seemed to be principally addressed to the young noviciate. The theme was her renunciation of the world and all its vanities. He said she had made a sacrifice of all—her earthly affections were given up. She had renounced her earthly father, in her devotion to God. She was approaching the book of life, to inscribe her name indelibly on its pages. No anxious care of a worldly nature was again to enter her heart. No thought for the

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morrow to be indulged. Her hands were to be employed in acts of piety, and labors for the poor. The prayer of the "*Ave Maria*," and the voluntary, yet severe, penance, were to be her silent and solitary companions. None beyond the walls of the convent could be a witness to her virtues, or become interested in her fate. She was to "live for God alone," till she should die calmly in the faith she had professed, when she would receive a crown, adorned with imperishable gems, from the hand of her Creator in the world to come.

When this priest had ended, he retired from view. The Father Confessor then approached the front of the grate to receive her vows. He warned her to consider well ere she made them. Her face was very pale, and her whole appearance sadly interesting. A black pall, like the covering of a coffin, had from the first been thrown over her, to show that she was dead to the world. She uttered the vows in so low a tone, that those who were only a few feet from her, and leaning against the grates at the time, could perceive nothing but the motion of her lips. Not the least sound could be heard. As she closed, a basket was brought forward, containing a black veil, an unlighted candle, a rosary, a cross, and a book. The Lady Abbess, assisted by a nun, removed the white veil; (her hair had been shorn some months before,) and the Father Confessor, through the opening in the grates, placed the *black veil* on her head, and the beads on her neck; while the nuns bound a chaplet of white roses on her brow. The cross they placed at her side, the book in one hand, the lighted candle in the other, and hailed her as the "BRIDE OF GOD!" She then joined in the chanting, which she had not done before, though the Nuns had filled up the intervals with sweet music. The ceremony lasted four hours, from seven to eleven o'clock.

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APPENDIX.

SECTION I.

Constitution and By-Laws of the Society of Inquiry respecting Missions in the Theological Seminary, Andover, Mass.

CONSTITUTION.

ARTICLE I.—Object of the Society.

The object of the Society is, to devise and prosecute measures for the extension of Christianity; and, in subserviency to this, to acquire and disseminate a knowledge of the literature, morals, and religion of different countries, and of the causes that operate on the moral improvement of mankind.

ARTICLE II.—Members.

The Society shall elect its members, active and honorary.

ARTICLE III.—Officers.

1. The Society shall annually elect by ballot a President, Vice President, Recording Secretary, Corresponding Secretary, Treasurer, Librarian, Auditor, Committee of Correspondence, and Committee on the Library.

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2. The President, Vice President, Recording Secretary, Treasurer, and Librarian shall constitute a Board of Managers.

3. The President, Vice President, and Recording Secretary shall hold the same offices in the Board of Managers, as in the Society.

ARTICLE IV.—Property.

1. The property of the Society shall consist of a Library and Cabinet; and a Fund which may accrue to the Society from production, bequest, legacy, donation, or grant.

2. All donations to the several Standing Committees shall be considered the property of the Society.

3. No article shall be removed from the Cabinet except by a vote of the Society.

4. Every member shall pay to the Society annually, the sum of fifty cents, and such other taxes as may be imposed by vote of the Society.

5. In case of the extinction of the Society, the Library shall be incorporated with the Library of the Institution; excepting the books purchased with money received from the American Board of Commissioners for Foreign Missions, which shall become the property of that Board.

ARTICLE V.—Meetings.

1. The Society shall meet annually, on the third Wednesday in August, for the election of Officers, and the transaction of other necessary business.

2. One third of the active members shall be necessary to constitute a quorum.

ARTICLE VI.—By-Laws.

By-Laws, not inconsistent with this Constitution, shall

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be enacted, specifying more particularly the duties and powers of the Officers, and for such other purposes as may be found necessary.

ARTICLE VII.—AMENDMENTS.

The Society may amend this Constitution at any stated meeting, by a vote of two thirds of the members present; provided the proposed amendment shall have been read at a previous stated meeting.

BY-LAWS.

I.—MEMBERS.

1. Residents at the Seminary, after the first stated meeting of the Society, shall be considered elected; and, unless some objection be made, may become members by signing the Constitution.

2. Persons not resident at the Seminary may be admitted honorary members, by a unanimous vote of the Society.

II.—PRESIDENT.

1. It shall be the duty of the President, to assign subjects for the dissertations of the Society; to determine the hour and place of the stated meetings; and to call special meetings whenever he thinks proper, or at the written request of five members of the Society. He shall also deliver a public address before the Society on the evening preceding the Anniversary of the Seminary.

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2. The President, and two others to be annually nominated by him, shall constitute a Committee to inspect all dissertations read before the Society; nor shall any dissertation be thus exhibited which shall not have been previously submitted to this Committee.

3. The duties of the President in case of his absence shall devolve on the Vice President, who shall also be Chairman of the Committee of Correspondence.

III.—Secretaries.

1. The Recording Secretary shall keep full and accurate records of the proceedings of the Society, and of the Board of Managers; and these records shall always be open to the inspection of members of the Society. He shall also keep a regular file of the written Reports annually presented to the Society.

2. The Corresponding Secretary shall be Clerk of the Committee of Correspondence; shall keep a record of their transactions; and a regular file of the Society's letters, to which members of the Society may have access.

IV.—Treasurer.

1. The Treasurer shall hold all monies belonging to the Society. He shall make no payment or advances except under the direction of the Board of Managers; shall give to the Board, when they request it, a particular account of the state of the treasury; shall keep a file of the papers belonging to his department; and shall annually present to the Society a written Report of receipts and expenditures, which Report shall have been examined and approved in writing by the Auditor.

2. All demands against the Society may be presented to the Treasurer, who shall attend to the settlement thereof.

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V.—Librarian.

1. The Librarian shall take special care of the Library and Cabinet; shall attend to the delivery and reception of books; shall cause the manuscripts and pamphlets of the Library to be bound; register and cover the books; insert the names of the donors in those which are presented; and dispose of such as are intended for sale or gratuitous distribution.

2. The Librarian shall receive the annual compensation of ten dollars for his services.

VI.—Committee of Correspondence.

1. The Committee of Correspondence shall consist of three members, two of whom shall be the Vice President and Corresponding Secretary; and it shall be their duty, either directly or through the several Standing Committees, to open, discontinue, and superintend the Society's correspondence; to determine what letters or parts of letters shall be read by the Corresponding Secretary before the Society; and also to act as a Committee of Publication.

2. This Committee shall annually present a written Report of their doings to the Society.

VII.—Board of Managers.

1. It shall be the duty of the Board of Managers to direct the investment and appropriation of funds belonging to the Society; conduct its pecuniary negociations; preserve such dissertations and reports as they may deem expedient; and take a general superintendence of the interests of the Society.

2. The Board shall annually present a written Report of their proceedings to the Society.

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VIII.—Standing Committees.

1. Standing Committees, organized by a vote of the Society, may have power respectively to nominate their own members, and to draw upon the treasury to defray the expenses incurred in the prosecution of their objects; but such demands must receive the approbation of the Board of Managers.

2. Each Standing Committee shall annually present to the Society, a written Report of its proceedings.

3. No member of the Society shall belong to more than one of the Standing Committees at the same time.

IX.—Library.

1. The Library shall be opened for loaning and receiving books, every Wednesday and Saturday in term time, between one and two o'clock, P. M.

2. No person shall have from the Library more than two books at the same time, except members preparing dissertations for the Society, or for their Committees, in which cases they may have the use of any books and papers they may need.

3. On the last Wednesday but one of each term, and at such other times as the Board of Managers may direct, all books shall be returned to the Library.

4. If any individual lose or injure a book, he shall make good the loss or injury, which is to be estimated by the Librarian.

5. If any person take a book from the Library without the knowledge of the Librarian, he shall be fined one dollar, which shall be paid before he has further use of the Library.

6. The Library shall be open for the use of the Professors of the Institution, and for the Prudential Commit-

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tee of the American Board of Commissioners for Foreign Missions.

7. The Committee on the Library shall consist of three members, who shall annually examine the state of the Library, and present to the Society a written Report.

X.—Meetings.

1. The stated meetings of the Society shall be held once in three weeks, at each of which shall be read a Dissertation or Report connected with the object of the Society. Every meeting shall be opened and closed with prayer.

2. If any member shall neglect to perform an exercise assigned him for a stated meeting, he shall render his excuse to the Society; and, if they refuse to excuse him, their refusal shall be recorded.

XI.—Amendments.

By-Laws may be enacted or amended at any stated meeting of the Society, by vote of the majority.

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SECTION II.

Catalogue of the Society of Inquiry.

In the following Catalogue, the Presidents of the Society are distinguished by capitals. An asterisk designates those who have deceased.

Abbot Charles E. Andover Sem.
Abbot Gorham D. Boston, Ms.
Abbot Jacob, Boston, Ms.
Abbot John S. C. Worcester, Ms.
Abbot Joseph, Newburyport, Ms.
Abell James, Oxford, N. Y.
Abraham J. I. London, England.
Adams Azariah, Norway, N. Y.
Adams Darwin, Camden, Me.
Adams Eli, Hinsdale, Ms.
Adams Geo. E. Brunswick, Me.
Adams Henry, Charlestown, Ms.
Adams Jasper, D. D. President of Charleston College, S. C.
Adams J. R. Londonderry, N. H.
Adams Jona. Mount Desert, Me.
Adams Neh. Cambridge, Ms.
Adams Solomon, Portland, Me.
Adams Weston B. Lewiston, Me.
ADAMS WILLIAM, Brighton, Ms.
*Adams William B. Boston, Ms.
Aikin Samuel C. Utica, N. Y.
Albro John A. Fitchburg, Ms.
Alden Lucius, Abington, Ms.
Allen Cyrus W. Potosi, Mo.
Allen D. Howe, Marietta, Ohio.
ALLEN D. O. Miss. to Bombay.
*Allen H. Miss. to Choctaws.
Anderson Jas. Manchester, Vt.
Anderson R. Sec. A. B. C. F. M.
*Andrus J. R. Agent to Africa.
Appleton S. G. Marblehead, Ms.
Apthorp Wm. P. Raleigh, N. C.
Arms Selah R. Windham, Vt.
Arms William, Andover Sem.
Axtell H. Lawrenceville, N. Y.
Babbit Calvin W. Pekin, Ill.
Babcock Elisha G. Thetford, Vt.
Backus J. T. Schenectady, N. Y.
Bacon Leonard, New Haven, Ct.
Badger Milton, Andover, Ms.
Bailey R. W. Columbia, S. C.
Baker Abijah R. Andover Sem.
*Baker Curtis P. Granville, Ms.
Baker John, Monmouth, Me.
Baker Luke C. Chatham, Ms.
Baker Silas, Truro, Ms.
Baldwin Benson C. Norwich, Ct.
Baldwin Burr, New Hartford, Ct.
Baldwin Elihu W. N. Y. city.
*Baldwin Elijah, Milford, Ct.
Ballard John, Andover Sem.
Barbour Isaac R. Byfield, Ms.
Barbour Nelson, Andover Sem.
Bardwell Horatio, Andover, Ms.
Barker N. South Mendon, Ms.
Barnes Edwin, Boonville, N. Y.
*Barr Joseph W. Euclid, Ohio.
Barrows Homer, Andover Sem.
Bartley J. M. C. Orleans, Ms.
Barton John, Vernon, N. Y.
Barton Sam'l D. Andover Sem.
*Bascom John, Genoa, N. Y.
*Bascom Reynolds, Camden, S. C.
Batchelder John, Pawtuxet, R. I.
Bates James, Newton, Ms.
Beaman G. C. Piketon, Ohio.
Beard Spencer F. Methuen, Ms.
Beckwith Geo. C. Portland, Me.
Beecher Edward, Pres. Ill. Col.
Beeman Samuel, Andover Sem.
Belknap Horace, Georgia.

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Bingham Hiram, Miss. Sand. Isl.
Bingham L. G. Marietta, Ohio.
Bird Isaac, Missionary to Syria.
Bird Thompson, Andover Sem.
Blagden Geo. W. Boston, Ms.
Blaisdell Silas, Ashfield, Ms.
Blanchard Amos, Lyndon, Vt.
Blanchard Amos, Lowell, Ms.
Blanchard I. H. T. Harvard, Ms.
Bliss A. Miss. Cattaraugus, N.Y.
Blodgett Dan, Vershire, Vt.
Blodgett H. M. Savannah, Ga.
Blood Daniel C. Cheviot, Ohio.
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Bond Alvan, Prof. Bangor Sem.
Booth Chauncy, Coventry, Ct.
Boutelle A. Lost Creek, Ohio.
Boutelle James, Townsend, Vt.
Boutelle T. Agent Am. Ed. Soc.
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Boyter Charles, Corinth, Vt.
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Bradstreet S. I. Vermillion, Ohio.
Brainard E. Portsmouth, Ohio.
Brainard T. Cincinnati Ohio.
Breck J. H. Brecksville, Ohio.
Breed Wm. J. Andover Sem.
Brewer Josiah, Miss. to Smyrna.
Bridgman E. C. Miss. to China.
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Brown John, D. D. Hadley, Ms.
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Carpenter Eber, York, Me.
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Chapin Jason, Madison, Ohio.
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Chickering J. W. Bolton, Ms.
Child Eber, Deering, N. H.
Child Willard, Pittsford, Vt.
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Church Moses B. Stafford, Ct.
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Clapp T. New Orleans, La.
Clark Ansel R. Hudson, Ohio.
Clark Benj. F. Buckland, Ms.
Clark Dorus, Blandford, Ms.
Clark Elam, East Hampton, Ms.
Clark Eph. W. Miss. Sand. Isl.
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Clark Joseph S. Sturbridge, Ms.
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Clark William, Wells, Me.
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Cleaveland E. L. New Haven, Ct.
Cleaveland John P. Salem, Ms.
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Cobb Asahel, Sandwich, Ms.
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Dana C B. Andover Sem.
Dana Gideon, Bangor, Me.
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Hallock W. A. New York City.
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Hayes Gurdon, Washington, Ct.
Heard Geo. F. Princeton Sem.
Hebard Story, Andover Sem.
Hemmenway Dan'l, Granby, Ct.
Henry C. S. Cambridge, Ms.
Herrick Henry, Carrolton, Ill.
Herrick Osgood, Millbury, Ms.
Hewit N., D. D. Bridgeport, Ct.
Hickok Henry P. Burlington, Vt.
High Ephraim S. Andover Sem.
HIGLEY H. O. Hartford, Ohio.
Hills Israel, Andover Seminary.
Hinckley O. S. Colbyville, Ky.
Hinsdale Charles J. Meriden, Ct.
Hinsdale T. Winchester, Ct.
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Jones Henry, Greenfield, Ms.
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Jones Marcus A. Athol, Ms.
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Lewis Jas. D. Falmouth, Ms.
Little Chas. H Boscawen, N. H.
Little Henry, Oxford, Ohio.
Little Jacob, Granville, Ohio.
Lockwood P. Binghamton, N. Y.
Logan Alexander, N. York city.
Long Clement, Andover Sem
Loomis Elias, Yale College.
Loomis Harmon, Andover Sem.
Loomis J. N. Plainfield, N. H.
Lord Chester, Andover Sem.
Lord Eleazar, New York city.
Lord N. D. D. Pres. Dart'th Coll.
Lord Wm. H. Andover Sem.
Loring Joseph, Andover Sem.
Lovell Alex. Vergennes, Vt.
Luce Leonard, Westford, Ms.
Lyman D. B. Miss. Sand. Isl.
Lyman Giles, Jaffrey, N. H.
Lyman Henry, Missionary.
Mahan Asa, Cincinnati, Ohio.
Malthie Ebenezer D. Prof. Hamilton College.
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Mather H. F. Esq. Elbridge, N. Y.
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Meriam Joseph, Randolph, Ohio.
Merrill David, Urbanna, Ohio.
Merrill Enos, Wolfeboro', N. H.
Miller Alpha, Andover, Ct.
Millett S. C. Leicester, Ms.
Mills Caleb, Andover Sem.
*Mills Roswell, Johnstown, N. Y.
*Mills S. J. Miss. to Africa.
*Mitchell Alfred, Norwich, Ct:
Mitchell D. M. Waldoboro', Me.
Mitchell E. W. Mexico, N. Y.
Mitchell E. Prof. Univ. N. C.
Mitchell John, Fairhaven, Ct.
Mitchell William, Rutland, Vt.
Morrill John, Vevay, Ind.
Morse Abner, Chester, N. J.
Morse Richard C., N. Y. City.
Morse Sidney E. Ed. N. Y. Ob.
*Mosely Samuel, Miss. Choct.
Mott T. S. W. Lenox, N. C.
Moulton G. F. Bucksport, Me.
Muenscher Joseph, Saco, Me.
Munger S. B. Andover Sem.
Munroe Nathan, Andover Sem.
Munson Samuel, Missionary.
*Murdock. T. J. Cantebury, Ct.
Nash Alvan, Ravenna, Ohio.
Nash Ansel, Wintonbury, Ct.
*Nealy Benj. F. Montpelier, Vt.
Newell Israel, Plainfield, N. H.
*Newell Samuel, Miss Bombay.
Newell William, Bradford, Ms.
Newhall Ebenezer, Lincoln, Ms.
Newton Benj. B. Andover Sem.
Newton Eph H., G Falls, N. Y.
Newton Joel W. Amherst, Ms.
*Nichols John, Miss. Bombay.
Nichols Warren, Reading, Ms.
Nickels C. M. Brown Univ.
Niles Wm. W New York City.
Norwood F. Wilmington, Ms.
Nott Samuel, Wareham, Ms.
Noyes James, Middletown, Ct.
Noyes John H. New Haven, Ct.
Oakes Isaac, Buffalo, N. Y.
Ober Benjamin, Beverly, Ms.
Ogden D. L. Southington, Ct.
Oliphant David, Beverly, Ms.
Otis Israel T. Andover Sem.
Owen John J. New York City.
*Packard Zibeon, Hebron, Me.
Page David, Knowlesville, N. Y.
Page Jesse, Andover Sem.
Page Robert, Hanover. N. H.
Paine William P. Ashfield, Ms.
Palmer E. Pocotaligo, S. C.
Park Calvin E. Andover Sem.
Park Edwards A. Braintree, Ms.
Parker Benj. W. Mis Sand. Isl.
Parkhurst J. L. Gilmanton, N. H.
Parmelee J. C. Westfield, N. Y.
Parsons H. A. North Haven, Ct.
Parsons Isaac, East Haddam, Ct.
Parsons J. U Jefferson Co. Ind.
*Parsons L. Miss. to Palestine.
Partridge J. L. Williams Col.
Patten Abel, Billerica, Ms.
*Payson G. Kennebunkport, Me.
*Payson John O. Pomfret, Ct.
Payson Joshua P. Pomfret, Ct.
Payson P. Leominster, Ms.
Peabody David, Lynn, Ms.
Pearson Ora, Kingston, N. H.
Peck S. Prof. Brown University.
Pennell Lewis, Andover Sem.
Perkins G. W. Montreal, L. C.
Perkins Justin, Amherst Col.
*Perry Baxter, Lyme, N. H.
Perry Clark, Newbury, Vt.
Perry David, Hollis, N. H.

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Phelps Amos A. Boston, Ms.
Phelps Dudley, Haverhill, Ms.
Phillips Alonzo, Princeton, Ms.
Pierce G. E. Harwinton, Ct.
Peirce S. G Methuen, Ms.
Pigeon C. D. Newburyport, Ms.
Pike Francis V. Andover Sem.
Pinkham Tobias, Andover Sem.
Pomeroy A. Gallipolis, Ohio.
*Pomroy George K. Boston, Ms.
Pomeroy Swann L. Bangor, Me.
Pomeroy Thaddeus, Gorham, Me.
Poor Daniel, Miss. to Ceylon.
Porter J. Sault St. Marie, M. T.
Porter Samuel, Hartford, Ct.
Post Aurelian H. Andover Sem.
Post Martin M. Logansport, Ind.
Powers J. W. Newport, N. H.
Powers P. O. Andover Sem.
Powers Urias, Cheraw, S. C.
Pratt Levi, Hatfield, Ms.
Pratt Minor G. Ward, Ms.
Pratt Stillman, Andover Sem.
Prentiss J. Northwood, N. H.
*Prentiss James, Roxbury, Ms.
Proctor D. C. Henniker, N. H.
Punchard G. Plymouth, N. H.
Purdy L. M. Wash. Coll. Ct.
Putnam A F. Portsmouth, N. H.
Putnam Charles M. Jersey, Ohio.
Putnam I. W. Portsmouth, N. H.
Putney Asa, Andover Sem.
Ransom C. N. Franklin Co. Ohio.
Reed Andrew H. Oakham, Ms.
Reid Jared, Reading, Ms.
Rennie J. Lawrence C. H., S. C.
Rice Benj. New Gloucester, Me.
Rice Luther, Pres. Georgetown College, Ky.
Rich Exekiel, Troy, N. H.
Richards A. Francestown, N. H.
*Richards James, Miss. Ceylon.
Richards John, Windsor, Vt.
Richards W Miss. Sand. Isl.
Richardson D. F. Andover Sem.
Richardson John B. Salem, Ct.
Riddell, S. H. Glastenbury, Ct.
Riggs Elias, Miss. Greece.
Riggs Thomas, Oxford, Ct.
Ripley H. J. Prof. Newton Sem.
Robbins Loren, Oxford, Ms.
Robbins Ludovicus,
*Robbins R. C. Colchester, Ct.
Robbins S. P. Andover Sem.
*Robinson C. S. St. Charles, Mo.
Robinson Henry, Suffield, Ct.
Rockwell C. Andover Sem.
Rockwell Sam'l. Plainfield, Ct.
Rockwell Otis, Hopkinton, Ms.
Rogers Isaac, Farmington, Me.
Rogers Wm. M. Townsend, Ms.
Rood Anson, Danbury, Ct.
Rood Heman, New Milford, Ct.
Rowland Henry A. Fayetteville, N. C.
Rowland J. M. Batavia, Ohio.
Russell Ezekiel, Andover Sem.
Russell Samuel, Boylston, Ms.
Safford C. G. Gilmanton, N. H.
Salisbury S. Georgetown, Ky.
Sanford B. Bridgewater, Ms.
Sanford David, Dorchester, Ms.
*Sawyer Joseph, Leverett, Ms.
Scales Jacob, Henniker, N. H.
Scales William, Andover Sem.
Schauffler W. G. Mis. Constant.
Schermerhorn J. F. Utica, N. Y.
Schneider Benj. Andover Sem.
Scofield A. Princeton Sem.
Scovel Ezra, Cornwall, Vt.
Sessions A. J. Andover Sem.
*Sessions H. Ag't Am. Col. Soc.
Sessions J. W. Booth Bay, Me.
Shaw Robert, Barnet, Vt.
Shedd Henry, Whetstone, Ohio.
*Shedd William, Abington, Ms.
Sheldon G. Franklin, Ohio.
Shepard G. Hallowell, Me.
Shepard Thomas, Ashfield, Ms.
Shepley D. North Yarmouth, Me.
Sherer John, Richfield, N. Y.
Sherman Joseph, Andover Sem.
Sherrill F. Richmond, Ms.
Sherwood A. Sandy Hill, N. Y.
Shipman T. L. Southbury, Ct.
Sill Elisha N. Windsor, Ct.
Silliman J. New Kent C. H. Va.
Slocum John J. Princeton Sem.
Smith Asa D. Andover Sem.
Smith Buel W. Andover Sem.
*Smith Daniel, Louisville, Ky.
Smith Daniel T. Andover Sem.
Smith David M. New Stockbridge, N. Y.
Smith Eli, Miss. to Malta.
Smith Eli B. Shoreham, Vt.

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Smith George W. L. Troy, N. Y.
*Smith Henry, Camden, N. Y.
Smith Henry, Andover Sem.
Smith Horace, Granger, Ohio.
Smith J. A. Somersworth, N. H.
Smith John, Exeter, N. H.
Smith John, Stonington, Ct.
Smith M. Rensselaerville, N. Y.
*Smith Noah, Southbury, Ct.
Smith P. Pittsfield, N. H.
Smith Samuel F. Boston, Ms.
Smith T. M. Catskill, N. Y.
Smith Wm. Prof. Bowdoin Col.
Smith W. St. Albans, Vt.
Sneed S. K. New Albany, Ind.
Southard Marshall, Newbury, Vt.
Southgate H. Andover Sem.
Southgate R. Woodstock, Vt.
Southmayd D. S. Ed. Lowell Ob.
Southmayd Jonathan C. Montpelier, Vt.
Spaulding Alvah, Andover Sem.
Spaulding Eph. Mis. Sand. Isl.
Spaulding John, Athens, Ohio.
Spaulding Levi, Mis. to Ceylon.
Sprague Dan'l G. Hampton, Ct.
Spring Samuel, E. Hartford, Ct.
Squier Miles P. Geneva, N. Y.
Stearns Jona. F. Andover Sem.
Stearns Samuel H Bedford, Ms.
Steele J. East Bloomfield N. Y.
Stiles Joseph C. Darien, Ga.
Stockton B. B. Camillus, N. Y.
Stone Cyrus, Mis. to Bombay.
Storrs Charles B. Pres. Western Reserve College.
Storrs Richard S. Braintree, Ms.
Stowe C. E. Prof. Lane Sem.
*Stow Jeremiah, Livonia, N. Y.
Stratton Jesse, Mc Donough, Ga.
Stuart Amasa, Essex, Vt.
Swan James, Methuen, Ms.
Sweetser Seth, Andover Sem.
Talbot Samuel, Wilton, Me.
Talcott Hart, Warren, Ct.
Talcott Hervey, Chatham, Ct.
Taylor H. Onandaga Co. N. Y.
Taylor John O. Andover Sem.
*Taylor J. P. New Haven, Ct.
Taylor Oliver A. Andover, Ms.
Taylor Sam'l H. Andover Sem.
Temple Daniel, *Miss. Malta.
*Tenny David, Bradford, Ms.
Tenney Erdix, Lyme, N. H.
Tenney Sewall, Portland, Me.
Thayer Elijah, Buckland, Ms.
Thompson Jas. L. Andover Sem.
Thompson John C. Heath, Ms.
Thompson Wm. Andover, Ms.
Thurston Asa, Miss. Sand. Isl.
Tileston W. Charlemont, Ms.
Tillotson Geo. J. Brooklyn, Ct.
Tinker O. New Market, N. H.
Tobey Alvan, Durham, N. H.
Todd George T. Princeton Sem.
Todd John, Northampton, Ms.
Torrey J. Prof. Vermont Univer.
Torrey W. Buenos Ayres, S. A.
*Towne Abner, Litchfield, N. Y.
Towner James, Charlotte, Vt.
Tracy C. B. North Adams, Ms.
Tracy E. C. Ed. Boston Rec.
Tracy Hiram A. Andover Sem.
Tracy Ira, Missionary.
Train Asa M. Milford, Ct.
Trask Geo. Framingham, Ms.
Tucker Josiah, Madison, Me.
Tyler J. E. Winchester, Ky.
Tyler W. H. Harrodsburg, Ky.
Tyler Wm. S Amherst College.
Vinton John A. New Sharon, Me.
Waldo Seth H. Andover Sem.
Walker Charles, Rutland, Vt.
Walker C. New Ipswich, N. H.
Wall Spencer, Franklin, La.
Wallis John S. Andover, Ms.
*Ward Jona. Biddeford, Me.
Ward Jas. W. Brentwood, N. H.
Warner Aaron, Medford, Ms.
Warner J. F. Little Falls, N. Y.
*Warren E. Miss. to Ceylon.
Warren John B. New Oleans, La.
Warriner P. W. Monroe, M. T.
*Washburn Royal, Amherst, Ms.
Washburn Sam'l, Andover, Ms.
Wayland Francis, D. D. President Brown University.
Wead Ira M. Ypsilanti, M. T.
Webster John C. Andover Sem.
*Weston J. E. Cambridge, Ms.
Wheeler John, Windsor, Vt.
White Allen P. Pittsfield, Ms.
White Charles, Owego, N. Y.
White Elipha, Charleston, S. C.
White Jacob, Andover Sem.
White M. E. Southampton, Ms.

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White Samuel, Pultney, N. Y.
White Seneca, Wiscasset, Me.
Whiting Russell, Albany, N. Y.
Whitney John, Andover Sem.
*Whitney L. Marlborough, Vt.
*Wilcox Carlos, Hartford, Ct.
Wild John, Grafton, Ms.
Williams Samuel, Parma, N. Y.
Williams William, Salem, Ms.
Wilson David, Rupert, Vt.
*Wilson Moses E. Francestown, New Hampshire.
Winch Moses, Paxton, Ms.
Winslow Hubbard, Boston, Ms.
Winslow Miron, Mis. to Ceylon.
Winston Dennis M. Darien, Ga.
Wood A. A. Pottsville, Pa.
Woodbridge S. Greenville, N. Y.
Woodruff S. Strongsville, Ohio.
Woods Alva, D. D. Pres. Alabama University.
Woods L. Jun. Andover, Ms.
Worcester S. A. Mis. Cherokees.
Worcester Samuel M. Professor Amherst College.
Worcester T. G. Roxbury, Ms.
Wright Alfred, Mis. Choctaws.
Wright A. Mis. N. Y. Indians.
Wright E. B. Ludlow, Ms.
Wright H. C. Hartwick, N. Y.
Wyman S. North Yarmouth, Me.
Yale Calvin, Charlotte, Vt.
Yeomans J. W. Pittsfield, Ms.
Young Ezra, Cutchogue, N. Y.
Young John K. Meredith, N. H.

TOTAL, 827.

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SECTION III.

Library of the Society of Inquiry.

This Library, though older than the Society, is deficient in the number and variety of its volumes. Some account of its origin is contained in the following extract of a letter from the Rev. Mr. Ide, who was Librarian of the Society from its first formation until September, 1812. "There was a small library given by benevolent individuals for the use of those students whose attention was particularly turned to the subject of missions, before the Society of Inquiry was formed. A number of books were given after it was reported that such a society was in contemplation, before it was actually formed. These were generally given or sent to Samuel J. Mills, as being well known to be deeply engaged in the missionary cause, and they formed the foundation of the present library. After the organization of the society, donations to the library became more frequent. The number of books was, however, so small, that at first I kept them all upon my writing table. Before I left the seminary, which was in September, 1812, they had increased to something like a hundred volumes."

The library thus founded, was annually increased by the addition of from fifteen to twenty volumes by means of periodicals and other works purchased by the Society. A few donations were also received, as has been mentioned under the history of the Society, page 18. Some other

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contributions from various individuals have been received since that period; particularly from the Missionaries of the American Board, who have generally deposited in the library, copies of the works which have issued from the mission presses at the different stations.

The library now consists of 655 volumes. In this number are included translations of the Bible into several oriental languages, among which may be mentioned the entire Bible in the Bengalee, Mahratta, and Orissa languages; besides translations of the New Testament into the Armeno-Turkish, Cingalese, Hindoostanee, Malabar, and Sanscrit languages. There are also the Psalms of David translated into Persian by Henry Martyn, and the Gospel of Luke translated into Chinese, by Dr. Morrison; also copies of the Bible in several of the modern languages of Europe. The library also contains Grammars of most of the above mentioned languages; besides a variety of Tracts, spelling-books, &c., printed at the Sandwich Islands, and various other missionary stations.

Measures have recently been taken to obtain complete sets of the Annual Reports of the benevolent Societies in Great Britain, which it is believed will place at the disposal of the Society an immense mass of valuable information. An entire copy of the Reports of the British and Foreign Bible Society has already been received, also some Reports of the Church Missionary Society, and the Reports of some other societies are expected soon.

One object of the Society, as set forth in the original Constitution, was, "to disseminate information relative to the subject of missions." In pursuance of this object, members of the society have exerted themselves in preparing articles for various religious papers and reviews. In addition to this, the following publications have either been prepared by the society, or been issued under its direction. Buchanan's Researches, and Memoir relative to

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India—Horne's Letters on Missions—Missionary Hymns —Memoir of Samuel J. Mills, second edition—A Tract, on the condition of Females in Pagan and Mohammedan countries—and an annual "Statement of Facts" respecting people of color.

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SECTION IV.

Museum of the Society of Inquiry.

This Museum contains a small collection of curiosities from foreign lands, illustrating the dress, manners and customs, and religious rites of heathen nations. It owes its existence to the generosity of individuals, and particularly of the Missionaries who have gone from the society; several of whom have occasionally made contributions to the Museum.

It is proposed to give such a sketch of a part of the contents of this collection, as shall assist the reader to form a general idea of its character, and shall at the same time convey actual information respecting the various articles, to those who have not the specimens before them.

KAPA, or cloth from the Sandwich Islands, made from the inner-bark of the paper mulberry, and bread-fruit trees. The process is the following:—The bark is carefully separated from trees of three or four years' growth, and deposited in vessels of water, where it is suffered to remain until the fibres become loose and easily separated. The strips are then laid upon smooth blocks of wood or stone, the edges of the contiguous strips being carefully brought together, and the whole is beaten with a mallet. By this process the strips of bark are made to adhere, and the texture of the whole is rendered more firm. This being several times repeated, it assumes its present form. It is dyed with vegetable colors laid on with the hand, a small

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piece of wood being used for a stamp. The nicer kinds of this cloth are sometimes glazed.—It has been recently discovered that excellent paper may be manufactured from the kapa. Henry Hudson, Esq., of Hartford, Ct., to whom a small quantity of the cloth had been sent for experiment, thus writes respecting it; "We have made a very imperfect trial of the kapa, but still, sufficient to satisfy us that it is an admirable material for paper. It manufactures readily, bleaches and sizes well, and I think is equal in all respects to linen stock that now sells at six and a half cents per pound. The finest of the kapa I have no doubt would make paper equal to that usually made use of for our best books."

There are in the Museum several specimens of the kapa, presented by the Missionaries at the Sandwich Islands.

MATTING. This cloth is manufactured in Siam and the island of Sumatra, from a species of grass. It is woven, and possesses much of the appearance of common coarse cloth. The grass is long and firm, and the ends are joined by being tied together. The cloth is used for carpets, clothes for the natives, &c.

A CURIOUS GARMENT, made by the natives of an Island in the South Pacific. Presented by Henry G. Bridges of Salem, Mass.—This dress is large, and is intended to cover the whole body and arms in the manner of a frock. It is made of the intestines of the whale. The body of the garment is made of a single strip about two inches wide and ninety feet long, very ingeniously sewed together in a spiral form. The bottom of the dress, the neck, and the wristbands are ornamented with a fringe of feathers. —This species of dress is worn by the Chiefs on the North West Coast.

Also, a CAP of the same material, and a part of the same dress.

CHINESE UMBRELLA, presented by Mr. Osgood. This

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umbrella is very common in the East, being used throughout all the countries of India, as well as in China. It is manufactured very cheap, and is a very ingenious piece of mechanism; wood being made to answer the purposes both of metal and whalebone.

A FIRMAN, *in Turkish*, from the Grand Seignor, for the purpose of traveling in Palestine, Syria, &c.

A BRICK, more than a foot square, and about three inches in thickness, supposed to have belonged to the tower of Babel. It was dug from one of the mounds on the Euphrates, by a European gentleman traveling in the East. This gentleman presented it to the Rev. Mr. Bardwell, who deposited it in the Museum. In evidence of its genuineness, it may be observed, that it is stamped with what Sir William Jones calls the 'arrow-headed Persian.'

MODEL OF AN EASTERN CORN-MILL. The mill of which this is a model, is constructed of stones from 18 to 24 inches in diameter, and about six inches thick. The corn is ground by females almost exclusively. Two women sit on opposite sides of the mill, and both take hold of the handle which is attached to the upper mill-stone, while one of them feeds the mill with her left hand, and both beguile the tedious hours with a song.—This mill differs but little from that which was formerly in common use among the Hebrews. With them the mill was commonly turned by two of the lowest maid-servants. They sat on opposite sides of the mill, facing each other. One impelled the upper stone half way round; the other then seized the handle, and completed its revolution. See Matthew xxiv. 41.

THE CALUMET, or Indian pipe of peace, from the North West Coast. The stem of this pipe, which is three or four feet in length, is made of walnut, and must have been perforated at a great expense of time and labor. The bowl is stone, probably argellite. Upon all occasions, when Indian Chiefs and warriors meet in peace, or at the

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close of a war with those of another nation, in their talks and treaties with the whites, or even when a single person of distinction comes among them, the Calumet is handed round with ceremonies peculiar to each tribe, and each member of the company draws a few whiffs. To accept the Calumet, is to agree to the terms proposed; to refuse it, is to reject them.—Tobacco is smoked in the Calumet, as well as the leaves of various other kinds of plants.

HOOKAH, or Eastern Pipe. This consists of a small jar half filled with water, through which the smoke of the tobacco is made to pass before it enters the mouth. The tube to which the bowl containing the tobacco is attached, reaches to the bottom of the jar containing the water; while the other tube which conveys the smoke to the mouth does not reach the surface of the water. By this arrangement, the smoke is made to pass through the fluid in the jar, before it passes into the tube which conveys it to the mouth, being thus cooled and rendered more pleasant to the taste.

This is an article of prime importance to those Asiatics who are able to indulge themselves in the luxury of smoking. In Persia, a guest is always presented with the Hookah, and it forms a principal part of their entertainments, being introduced with every course. It is often highly ornamented with pearls and precious stones. The Hookah of the king of Persia is represented as "a most splendid toy—one blaze of precious stones."—Among the lower classes of Orientals, a cocoa-nut shell often answers the purpose of a vase for the Hookah.

MODEL OF A PALANQUIN, or Eastern carriage. This is the common vehicle in the East. It consists of a litter or covered carriage, about the length of a man, and is borne upon the shoulders of four porters called *coolies*, eight of whom are attached to it, and who relieve each other. It is sometimes a very elegant vehicle, being

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wrought and painted with taste, the inside richly lined, provided with a bed and cushions, having windows at each end, and the sides closed with blinds resembling the Venetian. The motion is easy, and the traveling in this way is safe and rapid.

KRISS, OR DAGGER, from Sumatra. This is of iron, with a horn handle, and exhibits much of the appearance of a butcher's knife. The sheath is of hard wood very ingeniously carved. It is worn in a girdle which passes round the waist. It is often used as a style for writing, which is done upon leaves of the palm or other trees. Its principal use, however, is probably less pacific in its nature.

AFRICAN WAR HORN, from Liberia, made of an Elephant's tusk curiously carved. Presented by Captain Grozer, of Boston.

CATHOLIC ROSARY. This consists of a small cross from which our Saviour is suspended; and attached to it, are three large beads, to which is joined a string of five large and fifty small beads, separated into decades or divisions of ten each, by the large beads. The beads answer the purpose of fixing the attention, and assisting the memory in counting the number of prayers repeated. The mode of using the rosary is as follows. The individual who is performing his devotions, holds the rosary in his hand, and recites the Apostles' creed; and then repeats the Lord's prayer, in adoration of the Trinity, three times, once for each of the three large beads which are attached to the cross. He again repeats the Lord's prayer when he comes to a large bead upon the string, one 'Ave Maria' or 'Hail Mary,' to each of the ten small beads, and concludes with reciting, 'Glory be to the Father,' &c.—Then the Lord's prayer recurs again for the next large bead, and the whole preceding form is repeated verbatim, each ten 'Hail Marys' concluding with a doxology.—This repeti-

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tion is continued until the number of 'Pater nosters' and 'Ave Marias' prescribed by the priest, is completed.

The Asiatic worshippers of the Grand Lama, and the Mohammedans, make use of a similar string provided with beads, for saying their prayers. The string of the Mohammedans has ninety-nine small beads, which they, in their prayers, drop through their fingers one after the other, while they recount the ninety-nine qualities of the deity, mentioned in the first part of the Koran. Their beads are generally made of holy earth from Mecca or Medina.

ANKLET, or ring made of an Elephant's tooth, being an ornament for the ankle, and worn by the females of India. It is slipped over the foot with some difficulty when an individual is quite young, and is ever after worn upon the ankle.

LACHRYMATORY, or tear bottle found in ancient tombs; so named, because it was supposed to have been used by the ancients, to collect the tears of the friends of the deceased. They are now considered to have been used for containing aromatic liquids, to be poured upon the funeral pile. The lachrymatory in the Museum, was presented by the Rev. Horace Sessions. It is a small earthern vial about two or three inches in length.

PROW OR BOAT, from Amboyna in the Indian ocean. Presented by Captain Abel Coffin, of Newburyport, Mass. This is a perfect model of a boat, about two and a half feet in length, well furnished with rowers and musicians, and constructed entirely of *cloves*.

EAR-RINGS, worn by Catharine Brown,—presented by her to the American Board, to aid the Palestine Mission; and redeemed by the young ladies of New Haven, for the Society of Inquiry.

PALAWA, an ornament for the neck, worn only by distinguished persons at the Sandwich Islands. It consists

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of a whale's tooth beautifully carved in the form of a hook, and suspended from the neck by means of braided hair which is drawn through a hole in the upper part of the hook.

GOLDEN LILY, being a very exact representation of the deformed foot of the Chinese ladies. The foot is about four inches in length. Presented by the Rev. E. C. Bridgman.—Also, a shoe worn by a Chinese lady of more than middling size. It is less than five inches in length—was presented by the widow of Captain Brewster of the ship Topaz, who was destroyed by pirates on his return from Calcutta in 1827.

THE SLIPPER of a Turkish Sultana. Presented by the Rev. Mr. Temple, Missionary to Malta.

HINDOO VIOL, a curious instrument, about the size of a common violin. It has four strings of cat-gut, which are played upon with a bow in the usual manner. In addition to these, are seven small wires, which are vibrated by the motion of the other strings, under which they are arranged. This instrument is common in Hindoostan.

HINDOO GODS. *Vishnu* in his second incarnation, in which he assumed the form of a tortoise to sustain the tottering earth upon his broad back. This image is small and made of brass.

Also, several other incarnations of Vishnu, of which there are representations in the "Monthly Paper of the American Board, No. vii. October, 1832."—Representations also of Hindoo devotees.

Boodh, an idol worshipped throughout the whole Burman empire and the interior of Ceylon. This image is of white marble, about fifteen inches in height, resembling very closely the representation given in the "Monthly Paper, No. ix. March 1833."

IDOL OF TAMEHAMEHA, Presented by the American Missionaries at the Sandwich Islands. Tamehameha was

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for many years king of the Sandwich Islands, and at his death in March, 1819, his son Rihoriho succeeded to his dominions. Immediately afterwards, the system of idolatry, so far as it was connected with the government, was abolished. In consequence of this, Kekuaokalani, who was first cousin of Rihoriho, revolted; and in the autumn of 1819, a decisive battle was fought, in which Kekuaokalani was slain, his followers completely routed, and the system of idolatry which he took up arms to support, effectually destroyed. At this time, and before the intelligence of the death of Tamehameha had reached the United States, Messrs. Bingham and Thurston were on their way to the Islands.—Rihoriho died at London in 1824.

The above-mentioned idol, which was the favorite war-god of Tamehameha, is in an excellent state of preservation, being scarcely injured at all. It is about the natural size of the human head. The face and neck are clothed with feathers, mostly red; a row of dogs' teeth stretches almost from ear to ear; and the eyes are mother of pearl.

IDOL OF KEKUAOKALANI, Presented by the Rev. William Richards. This was the favorite god of Kekuaokalani, who rebelled against Rihoriho in 1819. To this idol two human sacrifices were offered at the commencement of the battle mentioned above, which decided the fate of idolatry in the Sandwich Islands.—The eyes of this idol have been torn out, many of its teeth are gone, the feathers are mostly rubbed off from the face, and its whole appearance indicates that it has received harsh treatment.

CHINESE IDOLS. These were mostly presented by Rev. E. C. Bridgman. They are most of them small gilded images of gods sitting in their easy chairs. There is the *Northern Emperor*, represented as a stern, hard character, clad in a coat of mail, sitting in a firm position, with his right foot on a dragon, and his left on a tortoise. He is a favorite among the Chinese. There is also the *Dispenser*

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of riches, the god of letters, the goddess of fruitfulness, &c.

CINGALESE AND TAMUL BOOKS, written on the olla. The *Gospels of Matthew and Mark* in Cingalese, translated for the use of the schools in Ceylon. Presented by the American Missionaries. This book consists of ninety strips of palm leaf, about two inches wide, and fifteen inches long, both sides of which are covered with writing. The writing is executed with an iron style, and is then commonly blacked with a species of ink. The cover of the book consists of two thin pieces of mahogany of the same size with the leaves; which are kept in their places by a string passing through each of them.

Devout Meditations, written in Tamul by a native Christian who was converted under the instruction of the venerable Swartz. This book is much used on the coast in the Malabar schools. Presented to the Society by Christian David.

Select portions of Scripture, the Lord's prayer, and a part of *Dr. Watts' Catechism for children.* Presented to the Society by a boy nine years of age, a member of the mission school, who wrote a part of the book and committed the contents of it to memory. Forwarded by the Rev. James Richards.

CORRIGENDA.

Page 79, line 20, before Connecticut, insert, Bethlem.
" 85, " 12, for ordination, read, leaving the country.
" " " 13, " Lynn, " Boston.
" 104, " 15, " 1790, " 1789.

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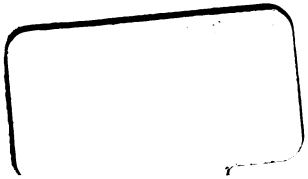

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